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GOSPEL TRUTHS STATED.

THE BASTARD-CALVINIST DETECTED:

OR,

THE ARMINIAN UNMASKED.

IN A

LETTER TO THE REV. SAMUEL BLATCHFORD,
AT TOPSHAM, DEVON.

CONTAINING A FAIR REFUTATION OF HIS SERMON
PREACHED TO THE WESTERN CALVINISTIC ASSOCI-
ATION, AT BRIDPORT, DORSET, 16 MAY, 1792.

Wherein is briefly proved, that some profess themselves to be Calvinists when they are nothing but Arminians; and would fain be taken for Gospel-Ministers, and Free-grace Preachers, while their Ministry abounds with Free Will, Human Merit, &c. who, under the specious Appearance of preaching up Creature-Holiness and Righteousness as the Conditions of Life, do sap and undermine the Foundation of the Church of God, and subvert the only Method of Salvation by unconditional Grace, to the Dishonour of God the Father, Son, and Holy Ghost.

If the Lord be God, follow him: but if Baal, then follow him.
1 KINGS, xviii, 21.—*If the Foundations be destroyed, what can the Righteous do?* PSALM xi. 3.—*And David said, what have I now done? Is there not a Cause?* 1 SAM. xvii, 22.—*Am I therefore become your Enemy, because I tell you the Truth?* GAL. iv, 16.

BY ROBERT JEFFERY, BRIDPORT. <

CREWKERNE.

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THE BASTARD-CALVINIST DETECTED:

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REV. SIR.

HAVING perused your Sermon, delivered at Bridport, Dorset, May the 16, 1792, at the Western Calvinistic Association, on *The nature and necessity of the New Creature*; which I was the more inclined to do, as it came into the world under the sanction and patronage of so professedly learned, and religious body of Divines, as that of the Western Calvinistic Association, and published at their request—after I had read it with attention, and examined it with care, to see how it agreed with the Word and Testimony of God (a), I soon found it to be an inconsistent, unscriptural affair.—Inconsistent, as it abounded with many palpable self-contradictions. Page 11, prop. 3, l. 9, compared with p. 33, l. 7.—and unscriptural, as it maintains and holds forth such corrupt principles as those of Free Will in man, p. 33; Universal Redemption,

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demption, p. 39; Offers of grace, p. 30; Justification by Works, p. 6, 7, 21; Uneffectual grace, &c. p. 41; which is contrary to that evangelical system of divine truth revealed in the Scriptures; and that sure foundation which God hath laid in Sion, even Christ Jesus who is the Author (*b*), Maintainer (*c*), and Finisher of his peoples' faith (*d*); and as such, ought to be opposed and rejected by all who are the real friends, and lovers of the truth as it is in Jesus; which, God willing, I hope to be enabled plainly and faithfully to discover in the following pages; and as far as possible, to prevent any misunderstanding taking place, I shall here state a few of the foundation principles, both of the Calvinists and Arminians, by which both parties are justly denominated, and distinguished from each other to this day *.

Calvin maintained,

1st, That Predestination and Reprobation are prior to the prescience of good or evil works, and depend

(*b*) John x. 27, 28. (*c*) Heb. xii. 2. (*d*) Rev. i. 8

* Although the degeneracy of the times in which we live, and on account of the blindness of the teachers of the present day, things are quite altered; for calvinism, as stated above, is by the generality of our modern daubers called ANTINOMIANISM; and those who believe it, by way of reproach are termed Antinomians, persons who hold licentious principles, &c. Words in the Mouth almost of every school-boy who has been at an academy to be qualified for the ministry. And as for the old arminian plan, that

depend merely upon the will of God; without any regard to the merits or works of mankind.

2ndly. That Christ died for a particular number of persons.

3dly. That Justification is by the imputed righteousness of Christ alone, without works.

4thly. That we fell in Adam, and received a corrupt and sinning nature.

5thly. That we have no natural free Will, or Power of our own to turn to God, or do good.

This is what is called Calvinism.

The

that they now stile gospel, free grace, calvinism; and themselves calvinistic ministers, &c. and those who believe it, and contribute to the support of such a ministry, are deemed a charitable, candid, moderate, pious, and good-meaning people; thus matters are turned about: And I verily believe, that it was some arminian priest or other that first christened, or named the calvinistic doctrines antinomianism, because they favour so much of free grace, and cut off all degrees of boasting from man, or in man; and give the glory entirely to God. Besides, they are frequently calling those who differ from them, particularly on the free grace side, by that name, i. e. Antinomians; though they themselves don't properly know what antinomianism is, nor who the persons are that do really profess to be such; but it is a cant word, promiscuously used by the advocates of free will, in order to bring into disesteem, and if possible, to blacken in the eyes of others, the persons and characters of those who are the friends of truth. If the arminians of old have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. Matt. x. 25, 26.

The Arminians deny Predestination and Reprobation; and maintain,

1st. A Conditional Election and Reprobation; the one upon some foreseen qualification, or condition, found in man, as holiness, faith, or repentance: the other upon sin, unbelief, and impenitency.

2ndly. They assert that Christ died for every individual of mankind; for them that perish, no less than for them that are saved.

3dly. That the death of Christ is conditional, it being suspended upon some qualification in man to make it effectual; i. e. although Christ has died for a man, yet if he don't believe, it will be of no avail to him.

4thly. That Justification is partly by Christ, and partly by works, as faith, &c.

5thly. That man hath a natural power, or free will, to turn to God, and do good, if he will; and this is what is called Arminianism, or Free Will.

Now by this we shall see who are real Calvinists, and who are not; and how undeserving Mr. BLATCHFORD's Sermon is of the calvinistic name.—
To proceed:

We are told, That the above-mentioned Sermon "was preached with a sincere desire of promoting the sacred cause of religion," p. 4; but what religion is meant, the advertisement does not specify; tho' perhaps, some will say, Is it not the calvinistic religion? seeing the name is placed in the title-page. I answer, No; for the term Calvinistic no more
proves

proves that the leading sentiments, or foundation principles of JOHN CALVIN are promoted, maintained, or held forth therein, or that it was preached to an association of calvinistic divines, than that all the pretended holy, fictitious, and empty titles given to the POPE of Rome, prove him to be Peter's successor, the head of the church, or key-keeper of the kingdom of heaven; and those who are well acquainted with the writings of that venerable reformer, must know this to be an undeniable truth, that he never taught, or published any such doctrine or doctrines as is the subject-matter of Mr. BLATCHFORD'S Sermon on the *nature and necessity of the New Creature*; and *published at the request of the Ministers, &c.*

When or where, Sirs, did ever JOHN CALVIN make the New Creature the ground and matter of a sinner's Justification in the sight of God, as he does? In the cause of Justification before the most high God, "you are not, you will not be, RESPECTED according to circumcision or uncircumcision, "but according to the new creature." p. 6, 7.

When or where did ever JOHN CALVIN call the New Creature the sinner's "Pure robe of righteousness," p. 20; his "wedding garment, which will render him acceptable in the sight of God?" p. 21, 38.

When or where did ever JOHN CALVIN plead for a natural power or freedom of will in every man to do good, as Mr. BLATCHFORD has? "And

"And there certainly is a power in man, either to resist or concur with the strivings of God's Spirit upon his heart." p. 33.

Point it out, Sirs, and make your claim or title good; for unless you can fairly prove that CALVIN preached, published, or contended for such doctrines as these are; or the leading sentiments of Mr. BLATCHFORD's Sermon, you have no right to put his name to it; and it is an unwarrantable step, for persons of such a singular profession as you are, thus to dissemble (e), by putting a man's name to a piece of popish Free will (f), who in his life time was such an able and successful opposer of it. Preach the leading sentiments or doctrines of CALVIN, and then make use of his name; but not arminian Free will, universal grace, justification by works, in whole or part, &c. and call them "The doctrines of Jesus Christ," p. 6. Calvinistic, as is done in fixing the name on the forehead of Mr. BLATCHFORD's New Creature, to make people think, who know no better, that it is real calvinism; or in the favour, support, and recommendation of the doctrines of Jesus Christ; when in fact, it is neither more nor less than the old popish tune over again. Do this, and live. *Whoso (says Solomon) boasteth himself of a false gift, is like clouds and wind without rain (g).*

Yet still the advertisement reminds us, that it was done

(e) Gal. ii. 11. tion, page 62.

(f) See READER on the Revelation, (g) Prov. xxv. 14

done "with a sincere desire of promoting the sacred
 "cause of religion," p. 4. But what that sacred cause
 of religion is, even Mr. BLATCHFORD himself
 leaves us totally in the dark about it; and altho' you
 speak, Sir, of the presumptuous and fatal effects
 "which have arisen from being of different parties
 "and opinions in religion," p. 5, yet you have taken
 great care, not to let us know what that fatal religi-
 on is, or what those presumptive opinions might be,
 that are so prevalent amongst us; who or where the
 persons are, to what sect or party they belong who
 are so fatally and presumptuously deceived; you
 have not had so much honesty, or faithfulness, in
 all your preachment, as to tell us.

Strange! very strange indeed, Sir, that you should
 come so far as from Topsham, in Devonshire, to
 Bridport, in Dorsetshire, with such a "sincere de-
 "fire, of promoting the sacred cause of Religion,"
 and not to nominate what religion in particular it
 was you came so far to promote, in giving us to
 know amidst those differences you mention, p. 5,
 what party was right, and most agreeable to Scrip-
 ture; and which was wrong: what those fundamen-
 tal doctrines or principles are, that we should re-
 ceive as the truths of God; and what those errone-
 ous, soul-deceiving, and God-dishonouring opini-
 ons were, that we should oppose, reject and avoid
 as dangerous; seeing it is an affair of such vast im-
 portance, as "has probably proved fatal to many
 persons." p. 5. Certainly as a pretended "ambassa-

“dor from on high, and a supporter and recommender of the doctrines of Jesus Christ,” p. 6, you ought with all plainness of speech to have told us, without any equivocation, what were your own religious sentiments or opinions if you had any worthy of notice; and what particular sect or party you “sided with,” p. 5; whether the socinians*, arians, arminians, or all three of them; and not to have left the principal part of your auditory so much in the dark as you have done, not only in this, but in many other respects, in your superficial discourse “on the nature and necessity of your supposed new Creature.” p. 7. prop. 1.

But, Sir, this only serves to detect and prove the falseness, of your assumed commission from on high, p. 6, and the delusive nature of your affected “sincerity,” p. 4; for had Christ been your master, he would not have sent you so many miles on such a sleeveless errand; and had he really given you a commission to preach the everlasting gospel, he would not have prompted you to broach false doctrines,

* It is something remarkable, that this pretended calvinistic divine, shortly before his preaching this arminian sermon to the professional Western Calvinistic Association, did at Exeter also, deliver a discourse with as great applause, and acceptance, as at Bridport, at the Yearly Meeting of Arians, and Socinians, or the generation of those who are wise in their own conceit, and stifle the immortal doctrine of the Gospel, “Abstruse mysteries, disputable points, and “inconsistent with reason” &c. So Mr. BLATCHFORD seems to have the knack of pleasing his motley customers from many others of his calling or priestly profession.

trines, contrary to that commission, by exalting fallen man, in making him his own saviour, p. 33—38, and in undervaluing and debasing him and his great salvation, as you have done p. 39; and had that sincerity you place so much confidence in, p. 4, been of God, it would have been a means of preserving you from walking in craftiness, or handling the Word of God deceitfully (*h*). However you might have left many in the dark as to the name of it, or what title it is most deserving of, yet, Sir, your New Creature plainly declares itself to be, a compleatly self-righteous pharisee (*i*); and the title which that religion justly deserves that you came with such a sincere desire of promoting, is The sacred cause of the religion of the Arminians or Free-Willers of every denomination, whatever their profession might be, and not the calvinistic religion; for there are many amongst the different sects of dissenters, as well as those of the clergy, who profess one thing, and preach another; who would fain be taken for Calvinists, when they are nothing but Arminians; for gospel ministers, and free-grace preachers, when in heart they are nothing but free willers, sitting in Moses's seat, binding heavy burdens, and grievous to be borne; in telling poor lost helpless sinners, to save themselves, and by their doings to "secure the friendship of God," p. 5; and this is laying their burthens on men's shoulders; but they themselves will not move them with one of

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their

(*h*) 2 Cor. iv. 2.(*i*) Matt. xix. 17—22.

their fingers; ministers of the letter, and not of the spirit (*k*), and this I take (i. e. a something like evangelical profession, joined with a legal strain of preaching,) to be the hackney-road, or bye-path wherein many a time-serving candid man walks undiscovered in the present world *: So says Solomon, *There is a Way which seemeth right unto a man, but the end thereof are the ways of death* (*l*). And no doubt, Sir, but it seemed right and fit, p. 21, to you, in saying what you have, concerning the nature and necessity of your supposed new-created image, p. 38, altho' the end thereof are the ways of death.

Hear ye, therefore, the word of the Lord, ye self-righteous (*m*), *ye arminian free-willers, that except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven* (*n*).

Now respecting what you have said, "on the nature
"ture

(*k*) 2 Cor. iii. 6.

* For the generality of mankind judge mostly by outward appearance, and therefore they look more to the preacher's dress, learning, and profession, than they do to the subject-matter of his ministry, or the doctrine he delivers, to see whether it is agreeable to the mind of God in his Word, or not, and so are deceived. Hence it is that the different preachers amongst the socinians, arians, arminians, &c. all pass without exception for christian ministers, gospel preachers, ministers of Christ, &c. *and no marvel*; 2 Cor. xi. 13—15. *Therefore take heed how ye hear, and what ye hear.*

(*l*) Prov. xiv. 12. (*m*) Prov. xxx. 12. (*n*) Matt. v. 20.

"ture and necessity of the New Creature," it is to no purpose; because you have not brought one sufficient proof for it, from the word of God, nor an example of any one single individual person, who ever had experienced such a "pure," p. 14, "holy," p. 21, and compleat change as you assert, p. 12, or to answer such important ends as you affirm, p. 38; neither do I believe, that you, Sir, with all the associated forces of the perfectionist, or the combined powers of free agency, will ever be able to do it; for you say, and that is all, that it is "a compleat change," p. 12-20, "of the whole man," p. 32, "in soul," p. 21, "and body," p. 31; the soul so compleatly changed, in all the powers and faculties, p. 21, as that the "propensity to evil is removed," p. 24; "evil dispositions exchanged for better," p. 20; "purity in the place of corruption," p. 14; and the "inclinations made holy," p. 21; and thus you proceed to tell us, "That the New Creature IMPORTS a change of the inner man on all the powers and faculties of the soul; and that a renewing of the soul implies a change in the outward actions of the body." p. 31. Thus IMPORTS and IMPLIES, are the main supporters of your new creature, or holy image, built upon the uncertain and sandy foundation, of a bare supposition: "That every man, since the fall, is destitute of original righteousness. Now you cannot but observe, that this must be necessarily supposed (the fall of man is SUPPOSED,) "in order to a new creature, "and

"and the necessity of it to salvation." p. 7. Good arminian logic this, Sir! But what is all this supposed creature holiness for? Why we are told, In order to salvation; being the grand condition, or qualification for it, or that for which any are saved; for without it, we cannot be saved, p. 38, 39; because destitute of Mr. BLATCHFORDS holy image, or fancied new creature, which, says he, "OF ALL THINGS is most available, finners!"

1. As it is that for which we are respected or loved of God. "In Christ Jesus, in the christian faith, you are not, you will not be respected according to circumcision or uncircumcision, but according to the new creature." p. 6, 7.

2. "As it interests us in Christ the Redeemer," p. 35.

3. To render us acceptable to him, i. e. God. p. 21.

4. Being the sinner's pure robe of righteousness, as well as that for which we are respected in the grand cause of justification before God. "In Christ Jesus, in the christian faith, in the cause of justification before the most high God, you are not, you will not be RESPECTED according to circumcision or uncircumcision, but according to the new Creature." p. 6, 7.

5. As it concurs, or co-operates with God, in effecting the work of spiritual creation. "And there certainly is a power in man either to resist or concur with the strivings of God's Spirit upon his heart:" in short, "as it sanctifies our nature," p. 38,

38, "disposes all the powers and faculties of our souls to serve the lord," p. 34, "prepares and disposes us for heaven," p. 36, "and in all respects makes us proper objects," i. e. purely qualified, justly accommodated, exactly fit, and truly deserving) "of the inheritance of the saints in light." p. 38.

And what might you call this, Gentlemen, Animal Magnetism, or Arminianism; for I am sure it is not Bibleism, nor Calvinism, because Mr. BLATCHFORD makes his supposed new creature the ALL and in ALL of salvation, even to the rejecting, setting aside and opposing of God's grand method of saving sinners upon the foundation of absolute and unconditional grace, in by and through the Lord Jesus Christ alone, without works (*o*). However this is no great matter of concern with some Bastard Calvinists now-a-day; and there is no doubt but that Mr. BLATCHFORD's Sermon, "On the nature and necessity of the new creature," contained the leading sentiments of the majority of the "Western Calvinistic Association," or else it would not have been so highly applauded by them; neither would they have requested the publication of it: beside all this, the Rev. Mr. JOHN SALTERN, in the evening of the same day, publickly in the meeting house declared his acquiescence in, and hearty approbation of it, and "thanked Mr. BLATCHFORD for his EXCELLENT SERMON," as well as signified that it was to

to be published. *As in water face answereth to face, so the heart of man to man,* says Solomon (p).

This fully proves, as well as confirms what I before observed, that there were many, even amongst the dissenters, who professed one thing, and preached another (q); and who would be as gospel ministers, and free-grace preachers, altho' they legalize and pervert the Gospel into a general and universal command for all and every individual of mankind, to believe, &c. which they make the grand condition, or term, of life and salvation, and upon which eternal life is suspended: upon this they exhort sinners, dead in sins, to believe, or they'll be damn'd; so that if they don't believe, they have no interest in Christ, or his benefits; but if they do believe, then they become interested in Christ, &c. thus Faith is not only made a condition of life, but the creature's own act at least in part: They say a man may act or believe if he will; and what is this but Moses in an apparently gospelized dress, or, Do this, and live? And as to what they term free grace, it is this: That Christ having by his death purchased certain blessings, as "the love of God," the pardon of sin, the kingdom of Heaven, which are now freely offered to the acceptance of every man upon the terms of the Gospel, i. e. faith and repentance, and is as free for one man as another, if they will but accept of it; and this is their free grace, free for every body without any exception; hence

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we have been told "That none are excluded the "favour of God nor the kingdom of Heaven, but "such as exclude themselves." So under a calvinistic name, cloak and profession, some zealously maintain the doctrines of arminian free will; and this is professing one thing, and preaching another, of which we have now an undeniable proof before us, seeing Mr. BLATCHFORD's self-righteous, p. 20, arminian, p. 39, free-will, p. 33, image, p. 8, 9, is sent forth into the world, under a calvinistic name, or cloak, as it was published at the request of the Western Calvinistic Association.

As to the term, new creature, if I mistake not, it is mentioned but twice in the Bible (*r*); there only as an evidence of interest in, and communion with, the Lord Jesus Christ (*s*), and as the effect, and not the cause of God's love towards us; besides, the New Creature described in scripture, and which the Holy Ghost experimentally forms in the hearts of the elect, is the entire workmanship of God (*t*), in which no man can resist, when God is pleased to work; or concur, when God is not pleased to work; but no where in my Bible can I find it represented in whole or part to be a Saviour, as you have done in your pretended Sermon, On the nature and necessity of the New Creature, before the Western Calvinistic Association: the falseness of which I shall endeavour, God willing, by the Scripture, fairly to prove according

(*r*) Gal. vi. 15. (*s*) 2 Cor. v. 17. (*t*) Eph. ii, 10.

according to the scheme I have already laid down (u).

I. You assert, that your New Creature is necessary or available, as it is that for which we are respected or loved of God, p. 6, 7. The falseness of which I shall now discover, by proving, that all who are the objects of God's love of delight and complacency, were such before the foundation of the world; so that their being new creatures, or true believers in time, does not make them such, i. e. the objects of God's love.

1st. To this purpose we read, *Herein is Love, not that we loved God but that He loved us (w). We love him, because he first loved us (x).* Also the same Apostle tells us, that *God is Love (y)*; and that God so loved the world (z); but all and every individual of mankind are not so signally loved of God; neither is the term world here to be so understood in such an extensive manner as including the whole of mankind, because it is only a certain and particular number of persons who are the objects of God's Love from amongst the rest of mankind; hence it is recorded, *I have loved you*, said the Lord to Israel of old; *Yet ye say, wherein hast thou loved us? was not Esau Jacob's brother, saith the Lord: yet I loved Jacob, and I hated Esau (a).* So says the Holy Ghost, *Jacob have I loved; but Esau have I hated (b).* And Paul also, in treating of the grand and sublime doctrine of
Predestination

(u) Page 14. (w) 1 John, iv. 10. (x) 1 John, iv. 19.

(y) 1 John, iv. 8, 16. (z) John iii. 16.

(a) Mal. i. 2, 3. (b) Rom. ix. 13.

Predestination unto life; *Having*, says he, *predestinated us*, (not all the inhabitants of Ephesus) *unto the adoption of children*. By what Rule, according to their being new creatures, holy, or believers? No; for it was done before the foundation of the world (c). Was it because he foresaw that in some future period that they would be so, and with this view did it? No; not a word of this in all the Bible (d). What was it then? Why, it was by Jesus Christ *to himself*, ACCORDING *to the good pleasure of his will* (e): That was the rule, and there was never any other, nor ever will be, i. e. according to his infinite love of delight and complacency which he had towards them in Christ Jesus before the world began, without any regard had to works, good or evil, that should be done by the creature man (f); hence it is with propriety said to be of his own will (g), and according to the purpose of him, i. e. God (h), who worketh ALL things, *after the COUNSEL of his own will* (i).

2ndly. Now whatever God the Father is in himself, as the God of Grace and Glory (k) to the objects of his eternal love; that he is to them in his Son Jesus Christ; for Christ as the head (l), and they as the members of his mystical body have been always viewed as one in the covenant.

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(c) Eph. i. 4.

(d) 2 Thess. ii. 13.

(e) Eph. i. 5.

(f) Rom. ix. 11.

(g) James i. 18.

(h) 1 John, v. 7.

(i) Eph. i. 11.

(k) Psalm lxxxiv. 11.

(l) Eph. v. 23.

counsel, and mind of God (*m*); This is a great mystery, but I speak concerning Christ and his church (*n*); hence he says to his disciples, *Believe me, that I am in the Father, and the Father in me* (*o*), and ALL things that the Father hath are mine: i. e. all things, in the mind, counsel, covenant, and promises of God (*p*), respecting the elect, are mine to reveal, manifest, and apply by my spirit, experimentally to them in due time, and to them only (*q*). So speaking of the Spirit which he promised to send (*r*), *When he is come, he shall glorify me, for he shall receive of mine and shall shew it unto you: for all things that the Father hath are mine therefore said I that he shall take of mine, and shall shew it unto you* (*s*). Now as Christ was the object of his Father's Love of delight and complacency, *for the Father loveth the Son and sheweth him all things* (*t*), as it is written, *Behold my Servant whom I uphold, mine Elect in whom my soul delighteth* (*u*). So all those who are the objects of God's Love of delight and complacency, were so loved, and so delighted in in Christ, with the same Love of complacency and delight as He was, and that before the foundation of the World; as is plain by Christ's praying for them upon this very principle, as being the objects of God's ancient and eternal love; and so it is recorded, *Neither pray I for these alone, i. e. the disciples who*
were

(*m*) Eph. iii. 7—11. (*n*) Eph. v. 32. (*o*) John xiv. 11.
 (*p*) 2 Cor. i. 20. (*q*) John xvii. 6. (*r*) John xiv. 26.
 (*s*) John xvi. 14, 15. (*t*) John v. 20. (*u*) Isa. xlii. 1.

were then present with him, but for them also WHICH SHALL believe on me through their Word, that they all may be one, i. e. openly and experimentally one in the personal enjoyment of it, even as we are one, I in them and thou in me that they may be made perfect in one (w), and that the World may know that thou hast sent me, and hast loved them as thou hast loved me; for thou lovedst me before the foundation of the world (x). Consider this, ye who speak of the love of God as being conditional and changeable, as tho' God was like unto us creatures.

3rdly. Solomon also confirms this grand and illustrious foundation article of the christian faith by divine inspiration, in expatiating and setting forth the early and ancient existence of Christ, as the Wisdom of God; and of his eternal love of complacency & delight in and toward his people before the foundation of the World. *The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth: when there were no fountains abounding with water. Before the mountains were settled: before the hills, was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world: When he prepared the heavens I was there: When he set a compass upon the face of the depth:*

(w) Eph. iv. 10—13.

(x) John xvii. 23, 24.

depth: When he established the clouds above: When he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then was I by him, as one brought up with him: and I was daily his delight, rejoicing always before him: Rejoicing in the habitable part of his earth, and my delights were with the sons of men (y).

Thus from the testimonies of God in his Word, already advanced, it is plain that those who are the special objects of God's love and delight, were such before the foundation of the world; therefore it is impossible that any thing in man, or that should be done by him, could be the cause, or that for which he is, or can be, respected or loved of God, as it was fixed upon the objects of it even in eternity, before ever they had any personal existence; so that those who in time are made new creatures, believers, or born again of God, are not made so as a condition or qualification to reinstate them into the favour of God, or as in the least being necessary or available to make them the objects of his love. No; but as the fruits or effects of it; and because being some of that happy number, to which it is entirely owing that any are in time effectually called by grace (z); So we read, *The Lord hath appeared of old unto me saying, Yea I have loved thee with an everlasting Love;*

(y) Prov. viii. 22—31.

(z) 1. Sam. 12. 22.

Love; therefore with loving-kindness have I drawn thee (a). But to as many as received him, to them gave he power, or privilege, to become, i. e. manifestatively, the sons of God, even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (b). And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father (c). Of his own will, begat he us with the Word of Truth (d); all which fully proves to a demonstration, the subtilty and falseness of what Mr. BLATCHFORD has said, concerning the necessity or availableness of his supposed new created image, as being that for which any are RESPECTED of God, when God himself, as I have briefly shewn, solemnly and positively declares, again and again, to the contrary; to which I answer in the words of Paul to the Arminians of old; Let God be true, and every man a liar (e).

OBJECTION. But some may say, Did we not fall in Adam, and thereby become sinners before God; and how can God love sinners with a love of complacency and delight?

ANSWER. It is true we did fall in Adam, and thereby became sinners; but as to our being sinful or righteous in ourselves, it hath nothing at all to do with it; for as to God's fixing his love of unchanging delight

(a) Jer. xxxi. 3. (b) John i. 12, 13. (c) Gal. iv. 6.
(d) James i. 18. (e) Rom. iii. 4.

delight on a peculiar and certain number of his creatures in Christ before the foundation of the world, it was from himself, and he did it in and of the good pleasure of his will or because he would (*f*); so that the creature's own goodness, or righteousness, could be no cause or inducement why God should set his love upon them; nor their sinfulness or bad works, any motive why he should not, seeing it was prior to the fall of man, and done in eternity, it being an eminent act of the divine will, and the only grand cause, source, and spring from whence all spiritual blessings do proceed (*f*), that the church and people of God do enjoy in time, and to all eternity. Hence we read, *In this was manifested the Love of God towards us*, says St. John, *because that God sent his only begotten Son into the world; that we might live through him* (*g*). So says Paul, *Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, &c.* (*h*). Thus Love, eternal and unchanging Love, is at the bottom of all that God does for his people (*i*). And this being the true state of the case, the creature man cannot, by any means do any thing at all, in the least, to merit, procure, or obtain it on the one hand (*k*); nor to remove, abate or hinder it on the other hand (*l*); because that which is only temporal, can have no possible influence or effect upon that which

(*f*) Eph. i. 5, 6. (*g*) 1 John, iv. 9. (*h*) Eph. v. 25.

(*i*) Isa. xxxviii. 16—18. (*k*) Job xxii. 3. Cant. viii. 6, 7.

(*l*) Job xxii. 2. xxxv. 5, 6.

which is eternal, tho' some have arrogantly asserted, "That God never did, nor never can, take delight in any till they are renewed in their minds, or till they believe." Then certainly their pretended faith and holiness must be what will make them the objects of God's delight, if God does not, nor cannot delight in them before. The reverse of which by Scripture I have already sufficiently proved, and do still maintain upon the same authority, that though there often is, and may be, some variations or difference in the manifestations of God's love to his people, as to the time, way, and manner of it, yet in itself it remains (*m*) an unchanging love of complacency and delight towards them in every state and condition that they possibly can be in in the present world; and in God's own appointed time, they will all surely be brought to the happy enjoyment of it, because it is not such a tardy, shall-i-shall-i, in-and-out piece of business as some bunglers make of it, who represent Christ as willing and wooing the salvation of all without exception, if they will but be saved; i. e. I will, if ye will. No; but I will and ye shall, says God to his people; for he is the Rock, his work is perfect; for all his ways are judgment; a God of truth. And so it is recorded, *Yea I have*, it is not to say, I will; but *I have loved thee with everlasting Love; therefore with loving-kindness have I drawn thee* (*n*). So says Paul, *But God who is rich in mercy, for*
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(*m*) Job xxiii. 13.(*n*) Jer. iii. 1.

his GREAT LOVE wherewith he loved us. But when? When we were holy, and become believers in Christ? No. When then, Paul? Why I'll tell you, *Even when we were dead in sins*; and as a consequence of it, *hath quickened us together with Christ; by GRACE ye are saved (o).* Again; *But God commendeth his Love towards us*, says Paul. What not before our being believers, holy or righteous in ourselves? Yes. When then? Why, *In that while we were yet sinners, Christ died for us (p).* So says St. John also, *Herein is Love, not that we loved God but that he loved us; and sent his Son to be the propitiation for our sins (q).* And the Lord Jesus having loved his own, which were in the world, he loved them unto the end: *For the mountains may depart, and the hills be removed, but my eternal kindness, or invariable Love, shall not depart from thee (r).*

Thus, upon the veracity of God in his Word it plainly appears, That the Love wherewith he loved his people, is an eternal unchanging Love of complacency and delight in Christ Jesus towards them, from eternity (s); in time, when fallen and dead in trespasses and sins (t); and when called, even to eternity the same (u): for *every good gift, and every perfect gift is from above*, and it is certain that God's Love of complacency and delight in Christ towards the objects of it, is both a good and perfect gift,

(o) Eph. ii. 4, 5. (p) Rom. v. 8. (q) 1 John, iv. 10.

(r) Isa. liv. 10. (s) John xvii. 23, 24. (t) 1 John, iii. 16.

(u) Zeph. iii. 17.

gift, and cometh down from the Father of Lights; with whom is no VARIABLENESS neither SHADOW of turning (w).

Ah! there are no degrees in the Love of God, as the arminians vainly talk, and would have it to be:—1st. A natural love, or love of good will, as some are pleased to term it, alike extended to all the human race; and when any are supposed, according to the judgment of charity, to become holy, believers, obedient, &c. then the Lord loves them better than he did before; and it increases towards such from a natural love of good will, to a sovereign love of complacency and delight: but not before. So that those who are so unfortunate as not to improve their natural free will before their day of grace is past, fall from this love of God's good will into hell; and so are lost for ever.—This is the doctrine of the day by many candid, school-refined, nominal gospel ministers; but it will not stand the scrutiny of God's Word; neither is it in any sense agreeable to sound doctrine (x).

II. You assert that your New Creature is necessary or available, as "It interests us in Christ the Redeemer," p. 35; but no positive proof is brought to ascertain the truth of it, only a perversion of Scripture, carnal reasonings, and negative conclusions, as Its and Ifs; which establish nothing to the glory of God; nor is it of any spiritual benefit or advantage to the soul; but leaves the

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mind

(w) James i. 17. (x) 1 Tim. i. 10.

mind in a dilemma about something supposed, but does not certainly know what; running away with the shadow, and losing the substance. I shall, therefore, endeavour to discover the falseness of this assertion also, in proving by the Word of God,—1st. An election of persons;—2ndly. That it was before the foundation of the world; and—3rdly. Speak of the grand cause of it; which will entirely overthrow Mr. BLATCHFORD'S Assertion.

1st. That there is an election of particular persons, is plain from the following positive scripture declarations:—1st, *Peter, an Apostle of Jesus Christ, to the strangers scattered abroad throughout Pontus, Galatia, Cappadocia, Asia, Bithynia, ELECT according to the FOREKNOWLEDGE of God the Father (y). And He, i. e. Christ, shall send his angels, i. e. his ministers (z), with a great sound of a trumpet, i. e. to preach his pure and precious Gospel, but not to make a general offer of it; and the great sound that should attend it, does not mean the sound of verblatity, or noisy speech, nor the vain jangling of those, who desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm (a); nor is it the sound of confused words to no profit, but to the subverting of the hearers, which consist in doubtful observations, p. 7. 1. 6, and unwarantable negations, p. 35, self-contradictions, p. 33, and unscriptural suppositions, p. 7, with unsettled probabilities, p. 5. No; But it*

(y) 1 Pet. i. 1, 2.

(z) Rev. i. 20.

(a) 1 Tim. i. 7.

it signifies the power of Christ to salvation, speaking in and by his ministers (b) to the hearts of his own elect, according to his Word, *And they shall gather together his ELECT, from the four winds, from one end of the earth to the other* (c). Again; *For there shall arise false Christs, and false prophets* (d), *and shall shew great signs and wonders, inso-much that, if it were possible, they shall deceive the very elect* (e). *And except that the Lord had shortened those days, no flesh should be saved; but for the ELECT'S sake, whom he hath CHOSEN, he hath shortened the days* (f).

2ndly. I come to shew, That it was before the foundation of the world.—*Ye have not chosen me, says Christ to his disciples; but I have chosen You. And, Blessed, says Paul, be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places IN CHRIST; according as he hath chosen us IN HIM, before the foundation of the world. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared, or appointed, for you from the foundation of the world. What then has, or can the New Creature, or believing, have to do, as being necessary or available to interest us in Christ, seeing that those who are, or ever will manifestatively be made to enjoy a sense of interest in him here, or the kingdom of heaven here-after*

(b) 2 Cor. xiii. 3. (c) Mat. xxiv. 31. (d) 2 Pet. ii. 1.
(e) Mat. xxiv. 24. (f) Mark xiii. 20.

after, do experience and enjoy it, by virtue of their being so elected, or predestinated, before the foundation of the world: *Having made known unto us, the mystery of his will according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him:—In whom also, says Paul, we have obtained an inheritance, being PREDESTINATED according to the purpose of him who worketh all things after the counsel of his own will; for God hath NOT appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.*

QUESTION. But were all, and every individual of mankind, so chosen in, or predestinated by, Christ unto eternal life, before the foundation of the world?

ANSWER. No; as it is evident and plain from such, and the like following Scripture declarations:—*And I intreat thee also, true yoke-fellow, says Paul, help those women which labour with me in the gospel: with Clement also, and with others my fellow labourers, whose NAMES are in the Book of Life (g). And all the world wondered after the beast; and all that dwell upon the earth shall worship him, i. e. the Beast, whose names are NOT WRITTEN in the book of the Lamb, slain from the foundation of the world (h).* And Paul also, speaking of certain hereticks,

(g) Phil. iv. 3.

(h) Rev. xiii. 3, 8.

hereticks, who by their false doctrine had overthrown the temporary faith of some nominal, candid, bastard professors; and lest God's people should become sick and faint on account of the apparent success of their enemies, he administers for their relief, a double dose of eternal, personal, particular, and unconditional election, as prescribed by the Great Physician and Bishop of Souls, being the only efficacious remedy, and preservative against all false prophets (*i*), with their false and delusive doctrines of free will, and universal grace offered to all, altho' they may, and frequently do, come in sheep's clothing (*k*), i. e. under the name, garb, colour, or cloak of gospel ministers, ministers of Christ, stiling themselves ambassadors, calvinists, &c. by which they are the more likely to deceive others (*l*). *Nevertheless, the foundation of God standeth SURE, having this SEAL, the Lord KNOWETH them that are his; and let every one that nameth the name of Christ, depart from iniquity (m):* not only from corrupt practices, but from soul-deceiving and corrupt principles also. Again, *God hath not cast away his people which he foreknew (n). Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life (o)? But what saith the answer of God unto him?*

(*i*) Mat. xxiv. 24. (*k*) Mat. vii. 15. (*l*) Rom. xvi. 17. 18.

(*m*) 2 Tim. ii. 18, 19. (*n*) Rom. viii. 28—30.

(*o*) 1 Kings, xviii. 8, 9.

him? *I have reserved to my self seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also, there is a remnant according to the election of grace (p); and not according to the New Creature, or our Faith, &c.* This is Mr. BLATCHFORD'S opinion, p. 35, and it is the common notion that exists in the hearts of merit-mongers of every class, for they generally put the cart before the horse; and when questioned on the subject, they'll tell you that they did not mean so.

3rdly. I come now to speak of the grand cause of it; or how any are interested in Christ. And this we are assured, That it is by the unmerited grace, favour, and will of God alone, and not works; of which Jacob was a typical and significant representation, as being one of the objects of God's eternal love and choice; as Esau was of his eternal hatred and rejection, irrespective of works. *And Isaac intreated the Lord for his wife, because she was barren: and the Lord was intreated of him; and Rebekah his wife conceived, and the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord. And the Lord said unto her, two nations are in thy womb and two manner of people shall be seperated from thy bowels. And lest any objecter should endeavour by sophistry, or carnal reasonings, to pervert the truth here stated; the Lord hath fully established it*

it by the mouth of Saint Paul: *For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, NOT OF WORKS; but of him that call-eth, it was said unto her, i. e. Rebekah, the elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated.* And the same Apostle, speaking of himself and his brethren, says, *Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace (q).*

Thus have I briefly proved, as I proposed, an election of particular persons in Christ before the foundation of the World? and that the unmerited favour and will of God alone, is the only grand cause of it, and not Works. So that Mr. BLATCHFORD's supposed, or ideal New Creature, upon Scripture authority can by no means be necessary or available to interest us, i. e. to give us a share, in the person and benefits of Christ; as it was entirely owing to that infinite and unchanging love of complacency and delight, called by the Apostle the good pleasure of his Will towards them in particular, that the Eternal Father, ere time began, chose or elected them in Christ; He their Head (*r*), and they the members of his mystical body (*s*). And it is from this, a personal interest in Christ is to be dated; being chosen in him from before the foundation of

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(q) Eph. i. 5. (r) Eph. i. 4. (s) 1 Cor. xii. 12, 14.

the world, and not upon being new creatures, holy or believers, &c. because in this view, it is that Christ and his church are considered as one (*t*), husband and wife eternally united in the indissoluble bond of everlasting (*u*), electing, and invariable love (*w*). Hence it is, that whatever the Lord Jesus Christ has done, he did it for them, and them only; it being the effect of his love towards them (*x*), and on account of their eternal union to him as their living head (*y*). The great Apostle of the gentiles describes this glorious MYSTERY in the following manner: *Unto me, who am less than the least of all Saints, is this grace given, that I should preach among the gentiles the unsearchable riches of Christ; and to make all men see, (not carnal and unenlightened men; but all spiritual men, see) what is THE FELLOWSHIP OF THE MYSTERY, which from the beginning of the world HATH BEEN HID IN GOD, who created all things by Jesus Christ; To the intent that NOW unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord (z).* And let me tell you, Sirs, That without this eternal purpose, this eternal love, and this eternal election of persons in Christ, with their eternal union to him, and that before the foundation of the world, which are God's
holy

(*t*) Col. ii. 19. (*u*) Jer. xxxi. 3. (*w*) Prov. viii. 31.
 (*x*) Eph. v. 25. (*y*) Eph. ii. 4—6. (*z*) Eph. iii. 8—11.

holy mountains (*a*), there would be no church at all, nor one single soul would ever be brought to the spiritual and experimental enjoyment of God here, or to eternal glory hereafter, although they may be a thousand times as compleatly holy, and self-righteous, as Mr. BLATCHFORD's supposed holy image, or new creature, exhibited before the Western Calvinistic Association; therefore I shall dismiss this head by considering what Mr. BLATCHFORD has asserted of his new creature, as being "necessary or available, because it interests us in Christ the Redeemer," p. 35, upon the decision of God in his holy Word to be a palpable falsehood, and without any foundation in the Word of God; but *whether it be right in the sight of God, to harken unto Mr. BLATCHFORD more than unto God, judge ye* (*b*), Gentlemen of the Western Calvinistic Association.

And here, Sirs, perrmit me to drop a hint or two as a means, should the Lord enable you to attend to them which will help you out of some of those difficulties relative to the different descriptions given in Scripture of the people of God, As being the objects of God's eternal love of complacency and delight (*c*); and yet at the same time, in Adam, in themselves, and in a law sense, *are by nature children of wrath, even as others* (*d*): and that is, to remember that the Holy Ghost speaks of the elect, as being interested in two different heads or persons; the one from e-

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ternity,

(*a*) Psal. lxxxvii. 1. (*b*) Acts iv. 19. (*c*) John xvii. 23, 24.

(*d*) Eph. ii. 1—3.

ternity, and the other in time; Christ and Adam. The one as their natural head; and the other their living, quickening (*e*), and spiritual head (*f*). So it is written, *The first man Adam was made a living SOUL; the last Adam was made a quickening spirit. Howbeit that was not first, as to open existence or manifestation in the present world, which is spiritual, but that which is natural (g); and afterward that which is spiritual (h).* Hence in the order of divine manifestations, *The first man is of the earth, earthy (i); the second man is the Lord from heaven (k).*

Now all the divine settlements of grace and glory, with all those spiritual blessings that the elect were blessed with before the world began, and are experimentally favoured with in time, and will for ever enjoy to all eternity, is in, by, and through the Lord Jesus Christ alone, and in consequence of their eternal union to him as their head (*l*), here stiled the *last Adam*, the *second Man*, the *Lord from heaven (m)*. Were they the objects of God the Father's eternal love of complacency and delight before the foundation of the world? It was in Christ that they were then and there so loved (*n*). Did God the Father predestinate them unto eternal life before the foundation of the world? It was by Jesus Christ that they were so predestinated (*o*). Are they in time brought to hear and know the joyful sound, or glad tidings

(*e*) John v. 21. (*f*) Eph. i. 1—4. (*g*) Gen. i. 26, 27.

(*h*) Gen. iii. 15. Gal. iv. 4. (*i*) Gen. ii. 7.

(*k*) John vi. 38. (*l*) 2 Tim. i. 9, 10. (*m*) 1 Cor. xv. 45—47.

(*n*) John xvii. 23, 24. (*o*) Eph. i. 5.

dings, of salvation? It is through Jesus alone that is preached to them the forgiveness of sins, &c. And so it might with equal propriety be said of every thing else that appertains to their spiritual life here, with their safe arrival to the kingdom of eternal glory hereafter, that it is all safe and perfectly secured in Christ their Head (*p*). And all the evils, distresses, afflictions, and calamities of soul and body that we undergo, as sin, death and the curse, they came into the present world in by and through one man, even the first man Adam. So we read, *In Adam all die* (*q*): *Wherefore as by one man sin entered into the world, and death by sin, so death passed upon all men, for all have sinned* (*r*): *For as by one man's disobedience many were made sinners*: So that the whole race of mankind from Adam, the first to the last person that shall be born of a woman, Christ excepted, in themselves, and in a law sense, are guilty before God; and in this view are sinners, elect as well as non-elect; for there is no difference in this respect (*s*), *for all have sinned* in Adam their natural head (*t*); for as Adam sinned in violating the express and solemn command of God (*u*), so all his posterity sinned in him, and were in a law sense condemn'd, as tho' it had been their own act and deed; for *By the offence of one judgment came upon all men to condemnation* (*w*); *for the wages of sin is death* (*x*), Hence we are all under sin, Jews and

(*p*) 1 Theff. iv. 17. (*q*) 1 Cor. xv. 22. (*r*) Rom. v. 12.

(*s*) Rom. iii. 22, 23. (*t*) Rom. ix. 3. (*u*) Gen. ii. 16, 17.

(*w*) Rom. v. 18.

(*x*) Rom. vi. 23.

and Gentiles, elect and non-elect (*y*); *for God hath concluded them all in unbelief* (*z*), i. e. in Adam, in a law sense and by nature in themselves, that he might have mercy upon all the elect, to whatever nation, kindred, tongue or people, they belong.

Now, as being the seed and descendants of natural Adam, we all bring a corrupt, and sinning nature with us into the present world: So says King David, *Behold I was*, says he, *shapened in iniquity: and in sin did my mother conceive me* (*a*). *The heart is deceitful above all things, and desperately wicked* (*b*). And I know that no language can fully or sufficiently describe the odious nature, either of the filthiness or deceitfulness of our hearts; it is what the Apostle stiles SIN, that dwelleth in us (*c*), the old man, &c. So that sin is a real creature, a being that exists; whose principal residence or seat is in the heart of fallen man: and, oh! what a devilish (*d*), envious nature, or (*e*) spirit, dwelleth in every man; even in the subjects of grace, or real professors (*f*), as well as the prophane, *for out of the heart*, says Christ, *proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies* (*g*). *And God saw that the wickedness of man was great in the earth, and that EVERY IMAGINATION OF THE THOUGHTS OF HIS HEART WAS ONLY EVIL CONTINUALLY. The carnal mind is ENMITY against*

(*y*) Rom. iii. 9. (*z*) Rom. xi. 32. (*a*) Psal. li. 5.

(*b*) Jer. xvii. 9. (*c*) Rom. vii. 17, 18. (*d*) James iii. 15.

(*e*) James iv. 5. (*f*) Rom. vii. 14, &c.

(*g*) Mat. xv. 19. Gen. vi. 5.

gainst God for it is not subject to the law of God neither indeed can be (h). Thus in, and by Adam, we all fell into a state of sin and death; and great indeed was the fall. Hence we are said to be *dead in trespasses and sins* (i).

Now this state of being *dead in trespasses and sins*, which is the condition of every man by nature, lies in these two points of view. 1st. Sinful self,—and 2ndly. Righteous self; which consist and terminate, 1st, in an active enmity, rebellion, and opposition against God, under the influence of self will, carnal inclinations, and corrupt principles, headed and actuated by the Devil (k).

Hence it comes to pass, that a man may be a strict adherent to, and a punctual attender on all the external parts of religious worship, public and private, and apparently very divout—A preacher, civil and courteous in his behaviour—honest and just in all his dealings—and do many, very many deeds that call for the respect of his fellow men; and yet all this while, as a natural man, or fallen creature, be an enemy to God, for his soul is dead in a spiritual sense: As for God, he knows not, nor desires to know, any thing at all about him—He sees nor feels no need of Christ and his righteousness—And as for the Holy Ghost, they can be, and are, in their own views and apprehensions, very religious without him: all which fully proves, that the soul is dead in sin, and can of itself no more act in
a spi-

(h) Rom. viii. 7. (i) Eph. ii. 1. (k) Eph. ii. 2. Tit. iii. 3.

a spiritual way and manner, or think spiritually of spiritual things as such, than a man who has been seven years corporeally dead, can of himself arise and walk (the one is as easy to be performed as the other); and this appears from the corrupt and benighted views he has of divine things which manifests itself in all he does: For, 1st, Is he an externally religious or civil man? He makes it his righteousness, in whole or part, to justify himself in the sight of God (*l*); and thereby opposeth, and endeavours to set aside the righteousness of God (*m*): Is he liberal in the disposement of his alms? It is to procure, or merit the favour of God, or the kingdom of heaven (*n*); or to get the applause of his fellow creatures (*o*). SELF is at the bottom of all he does, and therefore he hopes to rise by MERIT; and as it is the man himself that does these things; so he supposes every body else can, or may, if they will, in some sort or other, do the same; which fills him with self ability, and self importance; and then his deceived heart leads him to contend for a natural free will or power in man to do that which is spiritually good, under a mistaken idea of taking his civility, alms' deeds, his repentance and faith, (which he thinks every body may act or do if they will,) his prayers, and external services for spiritual acts and exercises, and falsely calls them communion with God: and arrogantly asserts, That God is well

(*l*) Rom. ix. 31—33. (*m*) Rom. x. 3. (*n*) Mat. xix. 16.
 (*o*) Mat. vi. 1, 2.

well pleased with them, and with him on the account of them, when in fact *it is the old man, with his deeds (p), or the old man in a religious or self righteous dress, which is corrupt according to the deceitful lusts (q).*

Now it should be observed, that all mankind in Adam, in a law sense, and in themselves, are SINNERS, elect as well as non-elect; and so are fallen creatures. Yet by the fall, the elect did not fall out of God's love or favour, being loved with an eternal and unalterable love.—They did not fall out of Christ, and thereby lose their personal interest in him, being chosen in him before the foundation of the world. Neither are they the children of God to-day; and to-morrow the children of the devil—In a state of grace and favour with God to-day, and to-morrow in hell. No; the Bible contains no such kind of arminian trumpery; which would really be the case, if ever the love or favour of God were lost towards the objects of it, or those who were chosen in Christ, to be dispossessed of an interest in him. Hence it is, that altho' the elect are sinners in themselves; yet it is in Christ that they are what they are in the sight of God, before time, in time, and to all eternity; and not on the account of what they are in themselves, or by virtue of any works or doings of their own, either in whole or part, before or after they are manifestatively made the partakers of divine and sovereign grace.

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Q2.

(p) Col. iii. 9.

(q) Eph. iv. 22.

OBJECTION.—But is it not said, *Follow peace with all men, and HOLINESS without which no man shall see the Lord* (r) ?

ANSWER.—It is true; and the elect will be made holy, each in God's own time, way and manner, as a meetness to capacitate them for the participation and enjoyment of those spiritual blessings granted, and effectually secured to them, in the divine settlements of grace between the Eternal Father, Son and Spirit, before time began (s): but not as a condition, or qualification, upon which the blessings of divine grace are suspended; neither indeed was it ever intended, or designed, to set aside, or make the obedience of the Lord Jesus Christ obsolete; nor to be our justifying righteousness, in whole or part, in the sight of God (t).

Thus have I briefly endeavoured to state the difference of the elect in the present world; as being considered in two different heads or persons, as Christ and Adam. Hence it is recorded, *In Adam all die; even so in Christ shall all be made alive* (u); which is true respecting the all of the chosen and redeemed of the Lord, for they will eternally live with him in glory; but not so of the all or every individual of mankind, because respecting those who were not chosen and redeemed by Christ, they live and die in their sins, and so are under the power of eternal death for ever hereafter. So these passages speak
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(r) Heb. xii. 14. (s) Eph. i. 18. (t) Isa. xlv. 24, 25,

(u) 1 Cor. xv. 21, 22.

of what the elect are with the rest of mankind in and by Adam, in a natural view; and also what they are in and by Christ, in a spiritual sense, from the rest of mankind: And so it is written, *For as by one man's disobedience many were made SINNERS; so by the obedience of one shall many be made RIGHTEOUS* (w); *for since by man came death, by man came also the resurrection of the dead.* So the Church in this world, is also set forth in it's complex state; As black, but comely (x): Black by nature, and in themselves as sinners (y); but comely in the sight of God, as being in Christ, and all fair without a spot (z). So they are also said to be sinners in themselves (a); but as righteous in Christ, as tho' they never had sinned (b). Therefore, what will ye see in the SHULAMITE; as it were the company of two armies, grace and sin, flesh and Spirit. But to return, Sir.

III. You assert that your holy, self-righteous image, or New Creature, is necessary or available "to render us acceptable to him, i. e. God." But who told you so? Did ever the Prophets, Christ, or any of his Apostles teach, or appoint you to preach this doctrine? If they did, you ought to have produced some testimonials of it; or told us in what part, or whereabout it is so recorded in God's Holy Word; or do you vainly imagine that every body are so far priest-ridden as to take all they hear upon trust, and so bow to the

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priestly

(w) 1 Cor. xv. 21, 22. (x) Cant. i. 5. (y) Psal. xxxviii. 3—5.
 (z) Cant. iv. 7. (a) 1 Tim. i. 15. (b) 2 Cor. v. 21.

priestly sceptre of POPISH INFALLIBILITY? altho' every true calvinistic protestant acknowledges that "the church of Rome most shamefully hath erred, in doctrine and practice:" And if I mistake not, Sir, as a professed protestant divine, you most shamefully have erred too, in making your New Creature the ground or foundation of our acceptance with God; or that for which we are accepted of him. Can any thing be more repugnant to the Scriptures, or contrary to the experience of the people of God? Surely no; it cannot be; and yet Mr. BLATCHFORD says, "It becomes me as an ambassador from on high, and a supporter and recommender of the doctrines of Jesus Christ, to declare it unto you, p. 6, Gentlemen of the Western Calvinistic Association." However, it is a great mercy that all have not so learned Christ, as to put error for truth; against which a dreadful woe is denounced, *Woe unto them that call evil good, &c.* But the doctrine of acceptance with God is an established and well known truth, revealed in the Bible, and testified of by the Spirit in the personal experience of every child of God, that the only ground of his acceptance, or that for which he is accepted of God, is in the Lord Jesus Christ alone, without any works of their's; and therefore Christ is the only and alone foundation of acceptance with God; and not Mr. BLATCHFORD'S New Creature, the Arminian's faith and holiness, nor the Neonomans' sincere obedience to the New Remedial Law or Gospel, as they term it.

it. Now the doctrine of acceptance might be considered in a two-fold view:—1st. The acceptance of the persons; and—2ndly. Their works, or services.

1st. As to the acceptance of the persons; This was when God the Father fixed his eternal love in Christ upon a certain and particular number of his creatures, and blessed them with all spiritual blessings, in heavenly places, in Christ; and also chose and elected them in him before the foundation of the world. And this is what the Apostle means, by being made ACCEPTED in the Beloved. Hence it is recorded in a congratulatory manner by Paul, of himself, and the saints at Ephesus; *Blessed be the God and Father of our Lord Jesus Christ, who HATH blessed us with all spiritual blessings, in heavenly places in Christ: according as he hath chosen Us in him before the foundation of the world, that we should be holy and without blame before him in Love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his GRACE, wherein he HATH made us accepted in the beloved (c):* And it was declared with an audible voice from heaven, when Christ was baptized of John in the river Jordan, *And lo a voice from heaven, saying, This is my beloved SON, IN WHOM I am well pleased (d).* And this acceptance of the persons of all the elect in Christ, their head
and

(c) Eph. i. 3—5.

(d) Mat. iii. 17.

and representative (e), before the world began, without any respect had to works (f). And no others but them were so accepted, nor ever will be. Hence it was that all that ever Christ did, in the counsel of God, and in entering into a covenant of grace with the divine Father in eternity, &c. was for them, and not for himself; so he being every way qualified to act in their behalf (g), and to become responsible for them, was accepted in a covenant view, in the behalf of the whole, and they in him; for the very idea of Christ being the representative and head of the elect, duly considered with what is recorded of him in that capacity in the Scriptures, is a sufficient testimony of the acceptance of their persons. *And Jesus lift up his eyes, and said Father I thank thee that thou hast heard me. And I know that thou hearest me ALWAYS; but because of the people which stand by I said it; that they may believe that thou hast sent me (h).* So that the supposed holiness, or works of the creature man, can in no sense be necessary or available, either in whole or part, to render him acceptable to God; seeing it is in the beloved alone that any are accepted.

2ndly. Now all, and every one of those who were loved, chosen, and thus accepted in Christ the beloved, by the effectual working of the Holy Ghost, in due time have been (i), still are, and will be, brought to the experimental knowledge of it

(e) Col. i. 15—19. (f) 2 Tim. i. 9. (g) Psal. lxxxix. 3, 4.
 (h) John xi. 41, 42. (i) Eph. iv. 16.

it here, according to the measure of grace given to them; so consequently they are enabled at times to worship God in a spiritual manner (*k*), and to offer up spiritual sacrifices acceptable to God by Jesus Christ (*l*). Now it is under the Spirit's operations that they are made to do good works acceptable to God, he working in them that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever, Amen (*m*); and not to Mr. BLATCHFORD'S meritorious New Creature.

IV. You assert the necessity and all-availability of your astonishing, p. 14; New Creature, as being the sinner's pure robe of righteousness, as well as that for which we are respected in the cause of justification before the most high God, p. 6, 7—20; for speaking of those who, you vainly imagine, are so pure, perfect, and compleatly changed, according to the model of your preachment, you say, "Instead of the tattered garb of unrighteousness, WE ARE CLOATHED in the pure robe of righteousness and grace," p. 20. Not a word, Sir, in all your Sermon about the everlasting righteousness (*n*) of the Lord Jesus Christ, as the purest, the best robe (*o*), the only wedding garment (*p*) for a poor unworthy sinner to appear in, in the sight of God. No; this would have degraded your holy image too much; and besides, such old fashion, patriarchal

(*k*) John iv. 23. (*l*) 1 Pet. ii. 5. (*m*) Heb. xiii. 21.
 (*n*) Dan. ix. 24. (*o*) Luke xv. 22. (*p*) Mat. xxii. 11, 12.

patriarchal (*q*), prophetic (*r*), apostolic (*s*), and calvinistic doctrine as this is, does not suit such perfect, p. 31, pure, p. 21, and holy, p. 21, kind of beings as that learned and reverend divine, Mr. BLATCHFORD of Topsham, Devon, and some of his associates; for altho' they assert with Mr. BLATCHFORD "that justification is by faith in Christ," p. 6, yet the whole of their subjects, in general, terminate in making faith the matter or material cause of justification, or that for which any are justified in the sight of God, as he does his new creature; for without it none, they say, are in a justified state: and if none are in a justified state in the sight of God till they believe, and upon believing become justified, then faith is their justification, or the material cause of it, in the sight of God, and not Christ; which is a fundamental error, and opposite to the revealed will of God (*t*): and not only so, but in general they are so confused, and inconsistent on the subject, that they don't explain their meaning of justification by faith in Christ; for sometimes it is faith, the New Creature, or whatever they are pleased to term it; sometimes it is Christ; and sometimes it is both together, which they make the matter of justification before God; and such equivocal and uncertain sound do their arminian trumpets give. For my own part, I freely confess I have heard many of those daubers (*u*), and warpers; but in all my life I never heard one of them yet fairly, experimentally, and consistently

(*q*) 2 Pet. ii. 5. (*r*) Jer. xxiii. 6. (*s*) Rom. x. 1—10.
 (*t*) Isa. xlv. 20—25. (*u*) Ezek. xiii. 11—15.

tently state the grand doctrine of a full and complete justification by the imputed righteousness of Christ alone, and steadily to abide by it, in making it the grand subject of their ministry; for if they touch upon it in one sermon, they'll surely contradict it in the same, or in another; and so it might be justly said, respecting all the grand, essential, and foundation doctrines of the everlasting gospel of Christ: Let the text be whatever it will, they are entirely omitted, or but very obscurely mentioned by them; but creature power, creature holiness, and works! works! is their darling theme from sabbath to sabbath, and year after year, as verified by the Poet:

Thus they play on from year to year,
On the arminian dulcimer:
And let the text be what it will,
Their subject-matter is Free Will.

And yet such stile themselves calvinists, gospel preachers, ministers of Christ, &c. when it is nothing but a dead-letter ministry, a dull priest, and a dull people.—The sense of all true, genuine protestants on justification by faith is not that any are justified by the habit, or act of faith; but by the object of faith, Christ and his righteousness, with which the faith of God's elect, when in exercise, is conversant; and not self purity, or self righteousness, as some modern arminians assert,—“That it
“was not faith to believe against our feelings;—
“And that before we can be said to believe, there
G “must

“ must be something found in us,” i. e. some good qualification or other. But to return: “ In Christ Jesus—in the christian faith—in the cause of justification before the most high God—you are NOT, “ you will not be RESPECTED according to circumcision or uncircumcision, but according to the “ new creature.” p. 6, 7. Thus, according to Mr. BLATCHFORD’s gibberish, his supposed new creature is made the efficient, or effective cause of justification; for according to it he says, we are RESPECTED in the cause of justification before the most high God: so consequently without it there can be no justification at all; then what is become of Christ and his personal obedience to the law and justice of God, in and on the behalf of his people? Why it is trampled under foot, as a thing of no consequence in the eyes of those who are for exalting themselves, and despising the Saviour, as Mr. BLATCHFORD has in setting up himself under the idea of being a new creature, and in making that new creature a Demi-God, p. 33, and saviour, to the dishonour and denying of the only wise God our Saviour, the Lord Jesus Christ, when every one who knows what it is really and truly to be made anew in Christ Jesus, knows that it is not in any sense their justifying righteousness, in whole or part, before God; but do sweetly and harmoniously join with the redeemed of the Lord, in declaring that *in the Lord have I righteousness and strength (w)*. This is the language of

of grace, and not of works; the experimental language of one who is made a New Creature in Christ Jesus; and he's determined to give Christ all the glory: But Mr. BLATCHFORD's devonshire, arminian, New-creature language is very different; it being that of the old man in a pharisaical or self righteous garb, for his speech bewrayeth him; for when he speaks, he speaks of himself; his own power, p. 33, holiness, p. 21, and righteousness, p. 20; and not of Christ, and his salvation, or the work of his Spirit upon the hearts of his people; neither doth he give God the glory due to his most holy name; for so far as the creature man is exalted, so far Christ is debased: and so far as man is debased and put down, as to the saving of himself, in whole or part, so far is Christ exalted, and highly esteemed by us.

I shall now in a few particulars attempt to prove that none are RESPECTED in the cause of justification before the most high God, according to the New Creature.

1st. It is entirely owing to the sovereign, unconditional, and unmerited grace, love, or favour of God alone, that any are justified; and not from, or on the account of any works done by worth or worthiness, found in those who are the subjects of it, any more than in those who are not. And so it is written, *That being justified by his GRACE, we should be made heirs, according to the hope of eternal life (x).*

G 2

And

(x) Titus iii. 7.

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us, says Paul, *the ministry of reconciliation.* Paul did not serve four years' apprenticeship at an academy, to learn to read the ministry of reconciliation to the people as a school-boy reads his lesson to his master: No; it was given to him by Christ, *and hath given to us the ministry of reconciliation;* the accomplishment or success of which was not to be suspended on the free will of man, in his complying with certain terms, and accepting of what some superstitiously and ignorantly term The proposals of peace, and offers of grace, to make it effectual. No; but, to wit, to publish, and proclaim, *That God was,* not, that God is to-day or to-morrow, if you'll repent and believe: No, but *that God was in Christ, reconciling the world,* (not every individual of mankind) but the world whom he so loved (*y*), i. e. the objects of his eternal complacency, delight and choice, here called the world*, *unto himself, NOT*
imputing

(*y*) John iii. 16.

* The term World, is variously used and applied, according to the nature of the subject, whether in a particular, or more general point of view. In general it means the universe, or whole system of created beings, &c. Isa. xlv. 12; but when used in a particular and limited sense, it signifies a part of the whole, and the whole of that part which is expressed: So it is recorded, *And all the World wondered after the BEAST;* by which is not meant every individual person then in the world, but only a part of the whole world, because it was given to the beast to make war with the saints. Thus, tho' ALL the world here don't signify the

imputing their trespasses unto them; it being an act passed and done, it needs no reiteration; *And hath committed*

the whole world, yet it signifies the whole of that part of the world that wondered after the beast, and false prophets, to encounter the saints. Acts xx. 28—30. So said the pharisees, John xii. 19, of Christ, *Behold the World is gone after him*; by which they did not mean, every individual person then in the known world, but only those persons that followed him, which they here termed the World; which must be few indeed when compared to that vast number of individuals, or persons, that then composed the known, or whole world. So Christ himself, particularly makes use of the term World in a restrictive sense, with reference to the elect, John vi. 33, as well as the non-elect, John xvii. 9. So the term World, in the passage referred to, being taken as a part of the whole world, or as an hyperbolical expression for many, and applied to the elect, as chosen from among the rest of mankind in Christ, and the MANY given by the Father to him, John xvii. 2, to be by him in time redeemed and saved, plainly sets forth that grand covenant transaction in eternity, as a mutual compact and agreement between the Father and Son, as well as a key to those passages of Scripture, wherein the term WORLD, OR WHOLE WORLD, is expressed, as being interested in the special and peculiar benefits of redemption by Christ; which being understood of the elect, do eminently set forth the following texts in their original sense, beauty, and harmony with the doctrine of grace: as personal election; particular redemption; justification by imputed righteousness; effectual calling; and the final perseverance of the saints.

Behold the Lamb of God, which taketh away the sin of the World. John. i. 29. *And he is*, says St. John, *the propitiation for our sins, and not for our's only, but also for the sins of the whole World.* 1 John, ii. 2. *And we have seen and do testify, that the Father sent the Son to be the Saviour of the World.* 1 John iv. 14. *For God sent not his Son into the World to condemn the World, but that the World through him might be saved.* John iii. 17. All which is absolutely

committed unto us, says Paul, *the word of reconciliation* (z); not the terms or proposals of it, to to be made up between man and man, if the man will comply, as some blind guides assert. No; but the word of reconciliation, i. e. the account, tidings, message, or declaration of it, which is contained in the Word of God; and this upon the foundation of a real covenant transaction (a), which took place between the Father and Son, before time began (b), in, and on the behalf of the elect, where Christ appeared and engaged by stipulation, as the great Covenant-head and representative of the whole of his elect body, or church (c), in which he was every thing for them to God, that a just God required: and he was really considered to be that to them, whatever they might stand in need of to salvation. Hence the people of God are said to be CIRCUMCISED *in him,*

lutely true respecting the elect, as Christ declares, *And this is the Father's will, which hath sent me, that of all which HE HATH GIVEN ME, I should lose nothing, but should raise it up again at the last day.* John vi. 39. But not so as to the world at large, or the whole world in a general view, i. e. every individual of Adam's race; for *a certain rich man died, and was buried, and in HELL he lifted up his eyes, being in torments.* Luke xvi. 22, 23; and it is said of Judas, who by transgression fell, *that he might go to his OWN PLACE,* Acts i. 25, which would not have been the case had they been vessels of mercy, and for whom Christ died. No; Christ shed not his precious blood in vain.

Never shall Satan, boasting, tell
That he has part of Christ in hell.

(z) 2 Cor. v. 18, 19. (a) Gal. iii. 17. (b) 2 Tim. i. 9.
(c) Eph. v. 23.

him, to be CRUCIFIED *with him*, and DEAD, BURIED, and RISEN *with him*, and to sit together in heavenly places IN CHRIST, altho many of them are yet unborn: So in this view, the elect with propriety may be considered in a justified state, or as being in Christ their Head justified from eternity, he being their substitute, and surety; and therefore it is said to be freely BY HIS GRACE (*d*); as it must undoubtedly be of pure and unconditional grace in the heart of God towards them, that could ever induce the Lord thus to deal with them, in making such a sure, effectual, and never-failing provision for their present, future, and everlasting welfare.

2ndly. Thus in consequence of a secret union to, and a covenant relation with, Christ (*e*), in the fulness of time, the time appointed of the Father in the everlasting contract, Christ came both to do and suffer the will of God for their salvation (*f*). Hence *he was made of a woman* (*g*), *made under the law* (*h*), *to redeem those*, i. e. his elect who fell in Adam (*i*), and so *were under the law* (*k*), and by nature under the malediction of it even as others (*l*), in fulfilling the law which they had broken, and in bearing the wrath and curse of God (*m*), due to them for it, in his own body on the tree (*n*); was buried, and rose again the third day (*o*); in all which he wrought out, and brought in, an everlasting

- (*d*) Rom. iii. 24. (*e*) Heb. ii. 11. (*f*) John vi. 38—40.
 (*g*) Luke i. 28—33. (*h*) Luke ii. 21. Gal. v. 3.
 (*i*) 1 Cor. xv. 22. (*k*) Gal. iv. 4, 5. (*l*) Isa. liii. 10.
 (*m*) 1 Peter, ii. 24. (*n*) 1 Cor. xv. 4. (*o*) Acts xiii. 29, 30.

ing righteousness for them (*p*), in their law place, room, and stead, as their substitute or surety; and whatever the law required, or the justice of God demanded, it fully received from his hands on their account; *for he hath made him, i. e. Christ, to be sin for us, who knew no sin, that we might be made the righteousness of God in him* (*q*). Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, *Cursed is every one that hangeth on a tree* (*r*). *Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all elected men unto justification of life* (*s*). *Who was delivered for our offences, and raised again for our justification* (*t*). And so it stands recorded for the support and strengthening of the faith of God's elect, amidst the furious attempts of their enemies, who are for razing the very foundation of their hope and happiness; I mean complete justification by the imputed righteousness of Christ alone, applied by the Spirit, and enjoyed by faith: *No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn: This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord* (*u*).

From what has been advanced, it is plain that none are RESPECTED in the cause of justification before

(*p*) Dan. ix. 24.(*q*) 2 Cor. v. 21.(*r*) Gal. iii. 13.(*s*) Rom. v. 18.(*t*) Rom. iv. 25.(*u*) Isa. liv. 17.

before the most high God according to the new creature, as the grand moving cause of justification is the unmerited love or grace of God alone; for *who shall*, or who can, with any success, men, conscience, law, or devils, *lay any thing to the charge of God's elect*, seeing it is God that justifies (*w*)? Moreover, *whom he did predestinate, them he also called; and whom he called, them he also justified* (*x*). And the only matter, or material cause, of the justification of the elect, as fallen in Adam, and in themselves SINNERS, and *by nature the children of wrath, even as others* (*y*), in a law sense, and in the eye of divine justice, is by the personal undertakings and work of Christ (*z*): his incarnation, birth, circumcision, baptism, sorrowful life (*a*), ignominious death (*b*), burial and resurrection (*c*), called his obedience and death; and not Mr. BLATCHFORD'S holified new creature, or faith, p. 14, either in whole or part.

Be it known unto you, therefore, men and brethren, that through this man (i. e. Christ Jesus,) is preached (not offered,) unto you the forgiveness of sins. And by him (not faith, or the new creature,) all that believe ARE ('tis not to say they shall, or may be justified, but ARE) justified from all things, from which ye could not be justified by the law of Moses, or gospel works of your own (d). Beware therefore, ye free-willers, ye merit-mongers, and

H self-

(*w*) Rom. viii. 33. (*x*) Rom. viii. 30. (*y*) Eph. ii. 1—3.
 (*z*) Heb. x. 6—10. (*a*) Isa. liii. 3. (*b*) Mat. xxvii. 35.
 (*c*) 1 Cor. xv. 1—4. (*d*) Isa. lxiv. 6.

self-righteous arminians, of whatever order, class, name, or denomination, lest that come upon you which is spoken of in the Prophets, *Behold, ye despisers, and wonder and perish, for I work a work in your days, A WORK you shall in no wise believe, though a man declare it unto you (e).*

Now respecting those passages that seemingly speak of justification by faith (*f*), as though faith was part of justification, and on which the arminians lay such great stress, they are to be understood as speaking of Christ (*g*) the object of faith, and not of the habit or act of faith, seeing every believer then would have in whole or part a righteousness of his own; from which Paul most earnestly pray'd to be delivered (*h*). Beside, if this was the case, there would be no need of the complete and consummate righteousness of the Lord Jesus alone. Also, it is a blending or confounding of justification with sanctification, which are two distinct branches in the economy of divine grace (*i*). Thus many, when they get into the dark and smoky mount of confusion, bewilder themselves and their hearers, in not making, and keeping up, a proper and experimental distinction between nature and grace, law and gospel, truth and error, salvation and regeneration, justification and sanctification, &c. so that when the preaching is over, the people are just as much at a loss about the subject of it, as though they had never heard it, having been so full of self-contradictions

(*e*) Acts xiii. 38, 39.

(*f*) Rom. iv. 3, 5, 9.—v. 1.

(*g*) Gal. iii. 25. (*h*) Philip. iii. 8, 9. (*i*) 1 Cor. i. 30, 32.

tions and confusion. Hence we are told by some underminers, without any definition,—“ ’Tis by “ faith we are justified,”—“ ’Tis by faith we are “ made the children of God,”—“ And it is faith that “ unites us to Christ,”—for without it, they say, no union, no sonship, no justification, nor salvation, till we believe. So you see, faith does every thing, and Christ nothing at all : for it is faith as the creature’s own act in some sense, and not Christ that’s the subject of some of our modern academical preachers; but I am sure it is not the faith mentioned by Saint Paul, *that it might be of GRACE, to the end the promise might be sure to all the chosen seed* (k). Upon Scripture authority I therefore oppose and reject it, as dishonourable to God, and destructive to the souls of men.

V. I shall now proceed to disprove the necessity or availableness of Mr. BLATCHFORD’S pretended new creature, as it concurs, or co-operates with God in effecting the work of spiritual creation, p. 33. But as this part of the subject is so dark in itself, for our better understanding of it, I shall rehearse some part of that little insignificant all that is said on this head; with some remarks as I go by. And why I term it insignificant is, because the new creature, which is the pretended subject of your sermon, is greatly debased in its divine original, use, and end; being represented by carnal reasonings, and human suppositions, through a false mir-

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ror;

(k) Rom. iv. 16.

ror; as the description you have given of it by no means answers to that given of it in the Scriptures, or in the least tallies with the uniform faith and experience of the Lord's people. For *to the law and to the testimony*, faith God, *if they speak not according to this Word, it is because there is no light in them* (l). And I am certain that there is no divine life, light, or power, in all that Mr. BLATCHFORD has advanced; but a dead letter, a heterogeneous heap of confused, inconsistent ideas, and self-contradicting assertions, notwithstanding it met with the approbation of more than twenty professional Divines, as it was published at the request, i. e. by the entreaty and desire of the ministers, &c. But the Lord says, *There is no king*, much less a man, *saved by the multitude of an host* (m); *for vain is the help of man*: And when any one or more contend against the Saviour, or *the faith, which was once delivered unto the saints* (n), they had much better let it alone, than attempt the unequal war; as it is promised that *one man*, in the cause of Christ and his truth, *shall chase a thousand* (o) of the opposite side; *and two put ten thousand of them to flight* (p). And why so? *for the Lord your God, he it is that fighteth for you, and through him they shall be enabled to do valiantly; for he it is that shall, and will, tread down the enemies of truth* (q) before them (r). But to return:

“ Having

(l) Isa. viii. 20. (m) Psal. xxxiii. 16. (n) Jude, ver. 3.
 (o) Josh. xxiii. 10. (p) Heb. xi. 33, 34. (q) Psal. lx. 12.
 (r) Rev. iii. 7—9.

" Having (says Mr. BLATCHFORD) gone thro'
 " the first part of the description, that the new
 " creature consisted in a change of the whole man,
 " it remains to be considered, that it is wrought by
 " the operations of the Spirit of God.—Now it
 " appears to me to be clearly expressed in the
 " Scripture, that the Spirit of God is the efficient
 " —the principal cause of it. Man is required to
 " *work out his own salvation with fear and trem-*
 " *bling, because it is God who worketh in him, both*
 " *to will and to do, of his own good pleasure con-*
 " *cerning him.* And there certainly is a power in
 " man, either to resist or concur with the strivings
 " of God's Spirit upon his heart: and hence so
 " many exhortations, *not to grieve the Spirit of*
 " *God*; and so many expostulations, *O that thou*
 " *hadst known in this thy day, but now it is hid from*
 " *thine eyes!* But concurrence by no means im-
 " plies ability; and it is impossible that man can of
 " himself accomplish this great work of salvation:
 " it must be done by the almighty power of God."

P. 32, 33.

Whoever reads this paragraph with attention,
 cannot but see what self-contradictions it contains,
 unless they are so blind as bats, or overswayed more
 by the prejudices of academical education and
 party, than divine and experimental TRUTH. For
 first, Mr. BLATCHFORD informs us, " That the
 " new creature is wrought by the operation of the
 " Spirit of God; and it appeared to him to be so
 " clearly

“clearly expressed in the Scriptures, that he acknowledges the Spirit to be the efficient—the principal cause of it.” Had he kept to this, and proceeded according to the clear light of Scripture, it might have been well enough: But, secondly, he immediately reels away from it, and down falls his cloak, or mask, and the undisguised ARMINIAN appears in his true and proper character; for, says he, “Man is required to *work out his own salvation with fear and trembling, because it is God who worketh in him, both to will and to do, of his own good pleasure* CONCERNING HIM;” and in so doing, blends, or intermixes salvation with the new creature, as though it was one and the self same thing, when in fact there is an essential difference in many respects betwixt them; which ought strictly to be attended to, or else a scene of confused inconsistencies, and self-contradictions, will take place; and sometimes one thing will be advanced as truth, p. 11, l. 28, and then another entirely as contrary and opposite to it as light is from darkness, and both, p. 33, l. 7, with equal assurance and positiveness in the same sermon; which transforms an apparently grave divine into a mean servile imitator, or mountebank, who by a deal of clamour and noisy verbliness of his own power, holiness, and performances, wishes his auditory to take him on verbal credit to be that which in fact he really is not (s). Besides, salvation

on (*t*), in the executive part of it, was the sole work and business of the Lord Jesus alone, who compleatly accomplished (*u*) and FINISHED IT (*w*), for more than 1700 years ago (*x*). But the new creature, or new birth, is the special work and operation of the Holy Ghost (*y*) upon the hearts of the elect; being a progressive work, wherein the subjects of it are experimentally made to know, and feel, that they are SINNERS (*z*), condemned by the law (*a*), utterly incapable in the least to help themselves, in a lost state and condition in their own views and apprehensions (*b*). In this deplorable case the same Spirit reveals, manifests, and applies Christ (*c*), the only friend of sinners (*d*), as that majestic, adorable, and divine person, who has wrought out salvation, and brought in an everlasting justifying righteousness for them (*e*), in having fulfilled the law, and satisfied the justice of God in their behalf, and in giving them to know their own personal interest in it (*f*). And this, I say, is the work of God the Holy Ghost; and sometimes it is called the faith of the operation of God (*g*); the work of faith, which nothing but the almighty power of God can perform (*h*), and maintain. For it is equally as easy for a man, nay any man, to create a world, to command the sun to stand still in the firmament at noon day, or to raise the

- (*t*) Isa. lxiii. 5. (*u*) John xvii. 1—4. (*w*) Luke xxiv. 25—27.
 (*x*) John xix. 30. (*y*) John iii. 5. (*z*) Rom. vii. 18.
 (*a*) Gal. iii. 10. (*b*) Rom. vii. 9. (*c*) John xvi. 7—14.
 (*d*) Mat. xi. 19. (*e*) Dan. ix. 24. (*f*) Isa. xlv. 24.
 (*g*) Col. ii. 12. (*h*) Eph. i. 19, 20.

the dead out of their graves, as it is for him spiritually to act faith, or believe in the Lord Jesus Christ, or in the least to contribute thereunto; it being the work of God alone (*i*), and is stiled regeneration (*k*), sanctification, &c. (*l*). But no where that I can recollect, in all the Bible, is it called salvation. Besides, it intimates that God does so work in every man to salvation, if they will but be saved; for, says he, "Man is required *to work out his own salvation with fear and trembling;*" and the reason is, "*because it is God who worketh in him both to will and to do of his own good pleasure concerning him;*" which is a very false, rotten, and soul-deceiving assertion. FALSE, as man is no where in all the Bible required to work out his own salvation from sin, law, wrath, or hell; i. e. to be his own saviour and redeemer, seeing Christ to the full satisfaction, both of the law and justice of God, has already compleated it (*m*) for all those that shall be saved (*n*); *for Christ is not entered into the holy places made with hands, which are the figures of the TRUE; but into heaven ITSELF, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others: For then must he often have suffered since the foundation of the world: but now ONCE, in the end of the world, hath he appeared to put away sin by the sacrifice of himself.* And
as

(*i*) John vi. 29. (*k*) Tit. iii. 4—6. (*l*) 1 Cor. vi. 11.

(*m*) Luke xxiv. 46—48. (*n*) John x. 15, 27, 28.

as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many (not every individual of mankind, but the many chosen in him, and given to him by the Father (o); and unto them that look for him, shall he appear the second time, without sin, unto salvation (p). For by one offering, he hath PERFECTED FOR EVER them that are SANCTIFIED (q), i. e. set apart for a divine use and end: So God blessed the seventh day and sanctified it; because that in it he had rested from all his works (r): and accordingly he made it a law or commandment, and enjoined it upon the Jews to remember the seventh, or sabbath day, to keep it holy (s). Hence it was stiled the holy sabbath (t); not that the seventh day was in itself more holy than any other day of the week beside. No; but that day being by divine appointment for a season appropriated to external and ceremoniously holy exercises, was deemed to be a holy and sanctified day from amongst the rest. So the elect in themselves as creatures, are equally the same as other men are, but as loved of God, chosen in and predestinated unto eternal life by Christ before the foundation of the world; they were sanctified, i. e. set apart in Christ from the rest of mankind to the experimental enjoyment of grace here, and eternal glory hereafter: So that Christ by once offering up of himself upon the cross, hath, in a law sense, and according to the exact requirements of divine

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justice,

(o) John xvii. 2. (p) Heb. ix. 24—28. (q) Heb. x. 14.
(r) Gen. ii. 2. (s) Exod. xx. 8. (t) Exod. xvi. 23.

justice, for ever perfected them, and them only. *Not by the blood of goats and calves, but by his own blood he entered in ONCE into the holy place, having obtained eternal redemption for us.* So that the law and justice of God require no more sacrifice, or attonement for sin, as the offering of Christ on Mount Calvary did then and there openly, fully, and compleatly make satisfaction for the sins of all his elect, both original, and actual; past, present, or to come (u). For this end he came into the world (w), and for their sakes, says Christ, *I sanctify myself, that they also might be sanctified through the truth* (x). For BOTH he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren (y). Thus Christ did FINISH salvation, in making an end of sins, in making reconciliation for iniquity, and bringing in an everlasting righteousness (z). Therefore man is not required to work out his own salvation, in whole or part, by his own works, as his repentance, faith, prayers, &c. *Neither is there salvation in any other but Christ; for there is none other name under heaven given amongst men whereby we must be saved* (a).

It is a rotten, and soul-deceiving assertion: Because God does not work in every man to salvation; neither indeed does he will the salvation of every man.

1st. That

(u) Rom. iii. 24—26. (w) Heb. x. 9, 10. (x) John xvii. 19.
(y) Heb. ii. 10, 11. (z) Dan. ix. 24. (a) Acts iv. 12.

1st. That God does not work in every man to salvation is plain, as ALL are not saved; and but very few even amongst those where the gospel is preached. To this purpose, consult the following passages of Scripture:

For they are not all Israel, which are of Israel; neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called; that is, They which are the children of the flesh, only natural and professional Israelites, or christians, these are not the children of God, although they may be the natural seed and descendants of believing parents, and so christianized at the font by being signed with a cross in the forehead, or sprinkled with a little water in a basin, to give them a covenant relation with God, &c. as the Jews of old were of Abraham in a natural view, and so were circumcised, in which they placed a deal of confidence: But the children of the promise are counted for the seed that shall be saved (b): and who in time are savingly wrought upon, and from whom the Lord the Spirit will never depart (c). And this is the seed which the Lord hath blessed (d): and it is in vain for any to curse them; for the Lord loveth judgment, and forsaketh not his saints; they are preserved for EVER: but the seed of the wicked shall be cut off (e).—Again,

2ndly. *For the preaching of the cross is to them*
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that

(b) Rom. ix. 6—8.

(c) Isa. lix. 21.

(d) Isa. lxi. 9.

(e) Psalm xxxvii. 28.

that PERISH foolishness; but unto us which are saved, it is the power of God; and to none else; for though the preaching Christ crucified is to the Jews a stumbling block, and unto the Greeks foolishness; BUT unto them which are called, both Jews and Greeks, Christ is the power of God, and the wisdom of God (f).—Again,

Christ says to the self-sufficient pharisees, Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, AND MANY (observe it, and many,) there be which go in thereat—because strait is the gate, and narrow is the way which leadeth unto life; and FEW there be that find it (g). Which clearly proves that God does not work in every man to salvation, because all are not the children of the promise; but there are many that are the children of the FLESH, and these are not the children of God; for they are of their father the Devil, and his works will they do.

Neither does God will the salvation of every man, for then none could be lost; which is contrary to the Word of God.

Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved (h). Even so then at this present time also, there is a remnant according to the election of grace (i). What then? says Paul, Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were

(f) 1 Cor. i. 18, 23, 24.

(h) Rom. ix. 20.

(g) Mat. vii. 13, 14.

(i) Rom. xi. 5.

were blinded: According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day (k). For the Scripture saith unto Pharaoh, Even for this SAME PURPOSE have I raised thee up; that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, AND WHOM HE WILL HE HARDENETH (l). Also Christ declares positively of those who believe not: Ye believe not, says he, because ye are not of my sheep (m). Strive to enter in at the strait gate: for MANY, I say unto you, will seek to enter in, and shall not be able (n).

These Scripture quotations sufficiently prove, That God does not will the salvation of every man; but that there is a remnant according to the election of grace, that shall be saved: and if by grace, then it is no more of works. The rest are blinded, live and die in a state of sin and death; and it is the will of God it should be so: I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things (p). And Jesus said, For judgment I am come into this world, that they which see not, might see; and that they which see, might be made blind (q). I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto

(k) Rom. xi. 7, 8.

(l) Rom. ix. 17, 18.

(m) John x. 26.

(n) Luke xiii. 24.

(o) Rom. ix. 16.

(p) Isa. xlv. 7.

(q) John ix. 39.

unto babes, even so, Father, for so it seemed good in thy sight (r).

3rdly. Thus upon the aforesaid arminian hypothesis, or supposition, "That man is required to 'work out his own salvation,'" it is that Mr. BLATCHFORD positively asserts, a natural power or free will in every man, to do or not to do that which is spiritually good just as he pleases. His words are, "And there certainly is a power in man, EITHER 'to resist or concur with the strivings of God's Spirit upon his heart.'" So that Mr. BLATCHFORD's new creature, in heart, is a free willer, although externally in a calvinistic trim. p. 3. But, Sir, if you was so certain of the truth of such a power or free will being in man, as you was in the asserting of it, is it not a wonder that you did not make some attempt to prove it, and have cleared up the matter, and not have rested it on a bare implication, especially as there have been so many debates already on that subject between the arminians and calvinists? But instead of that, not one sufficient scriptural precept, or precedent, is brought to prove it; but quite the reverse, if any credit at all can be put in what you have said. Read your own words, "As 'we cannot by dint of power, or skill, create our 'bodies; so neither can we convert our own souls.'" p. 33. So "that nothing less than the power of this 'same omnipotent Being, i. e. God, can perform 'it.'" p. 13. And speaking of the debility of man by

by nature, he says, "Hereby we are dead to the things of God, and impotent in our duty." p. 11. How does this agree or comport with your other assertion of "a certain power or free will in man, EITHER to resist or concur with the strivings of God's Spirit upon his heart?" Surely it is as much as to say, A man HATH a free will and power of his own, and he hath not; which is so barefaced and contradictory in itself, that it becomes quite vague, foolish, and nonsensical; for it is SAMUEL against BLATCHFORD, and BLATCHFORD against SAMUEL: *Therefore every kingdom divided against itself is brought to desolation: and every city or house divided against itself, shall not stand (s).* For the gospel of Christ is not yea and nay (t); neither is it double tongued, as some make it to be. And this will bring me by and by to disprove, as I before proposed, the necessity or availableness of Mr. BLATCHFORD'S pretended new creature (u), as it concurs or co-operates with God, in effecting the work of spiritual creation. "And there certainly is a power in man, EITHER to resist or concur with the strivings of God's Spirit upon his heart." This, Sir, plainly appears to me to be the foundation-principle of your fictitious new creature, altho' you have most artfully endeavoured to conceal it, by intermingling a few evangelical assertions here and there; but to no purpose, as the whole current of your sermon terminates in free will, or a recital of the mighty acts of fallen man;

(s) Mat. xii. 25. (t) 2 Cor. i. 18, 19. (u) See p. 6, prop. v.

man: because, Are any interested in Christ? It is your new creature that does it. p. 35. Are any accepted of God? It is your new creature that renders them acceptable to him. p. 21. Are any justified or respected in the cause of justification before the most high God? It is according to your new creature that they are so respected and justified. p. 6, 7. Are any created anew? This also is, if it pleases your new creature, or Mr. Free-will. For tho' "Christ drew not back even unto the death, "but suffered the pangs thereof, that they might not "be acquainted with the bitter pangs of eternal death "—Christ, who by his Spirit WOULD have wrought "this great work, i. e. the new creature, in them, "had they not resisted his influences and despised "his grace." p. 39. And what is all this short of making man not only his own saviour, but the grand agent or principal effector of the New Creature, or creation: for altho' Christ has suffered and died for the man, and by his Spirit made some feeble and fruitless efforts upon his heart towards a new creating of him; yet for want of concurrence, or Mr. Free-will's consent to fall in with it so as to effect the job, or to put the finishing stroke to it, the man is damn'd, Christ has laboured in vain, and shed his blood for nought, and the Spirit is discomfited; and all because Mr. Free-will does not chose to stoop to divine SOVEREIGNTY, or be saved by particular and unconditional grace, reigning through the imputed righteousness of our Lord Jesus Christ (w). "And there "certainly

“certainly is a power in man, EITHER to resist or
 “concur with the strivings of God’s Spirit upon his
 “heart,” says Mr. BLATCHFORD—“Men believe
 “not but of their own free will: It is in man’s free
 “will to believe, or not to believe, to obey or diso-
 “bey the Gospel of truth preached*,” says the
 whore of BABYLON, the romish Church. So that
 Mr. BLATCHFORD’s assertion, for matter and sub-
 stance, agrees very well with the popish doctrine of
 free will; and speaks of a natural power or free-will
 being in every man, either finally to resist, or effec-
 tually to concur, with the strivings of God’s Spirit
 upon his heart, just as he pleases, p. 39, as he
 also intimates, p. 41, “would to God there was
 “not such a disposition to PROCRASTINATE in man!
 “but so it is.”

I come now to disprove, the necessity or avail-
 ableness of Mr. BLATCHFORD’s pretended new crea-
 ture, as it concurs or co-operates with God in effect-
 ing the work of spiritual creation. And this I shall
 attempt to do, in proving by the Word of God,—
 That man hath no natural power or free will of his
 own; so consequently he cannot resist the divine
 Spirit in his spiritual operations upon his heart, when-
 ever he is pleased to work; neither can he concur,
 i. e. help, assist, or move the divine Spirit spiritually
 to work upon his heart.

I am first to prove, that man hath no natural
 K power

* See ROGERS on the 39 Articles: or, The catholic Doctrine
 of the Church of England. p. 49.

power or free will of his own, by the Word of God. *God hath spoken once, says David, twice have I heard this, THAT POWER BELONGETH unto God (x). I, even I, am he, and there is no God with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hands (y). For I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the ALMIGHTY (z).* Now concerning the derivation, as well as the administration of all that power, which man is endowed with, or might be called to the exercise of, It is from God alone, and that whereby he accomplishes his own eternal DECREES (a); and may justly be comprehended under these three general heads, natural, civil, or spiritual.

1st. As to that natural POWER we all possess as creatures, it is from God alone: the continuance and exercise of it depend upon his will (b), and not our's. So we read, *And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul (c).* *God that made the world and all things therein, seeing that he is LORD of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed any thing, seeing he GIVETH to all life, (i. e. natural life,) and breath, and all things. And hath made of one blood*

(x) Psal. lxii. 11.

(y) Deut. xxxii. 39.

(z) Rev. i. 8.

(a) Rev. i. 8.

(b) Eph. i. 11.

(c) Gen. ii. 7.

blood all nations of men, for to dwell on all the face of the earth. And hath DETERMINED the times before appointed, and the bounds of their habitations (d). So to every thing that takes place, there is an appointed season for it; and a fulfilling time to every purpose fore-ordained to be done under heaven: hence a time to be born (e), the place of our abode and calling (f); whether rich or poor (g); in prosperity or adversity (h); every step we take, and how many (i); our afflictions and temptations (k), how many days, months, and years, we shall live (l); also the time, and manner, of our departure out of this world (m), there being a time to die (n). Hence Solomon declares, that *there is no man that hath POWER over the spirit to retain the spirit; neither hath he POWER in the day of death*, or free will, for although a man may wish when death comes, to stay a few days, weeks, months or years longer here, yet he cannot; the appointed time being come, away he's gone, *and there is no discharge in that war* (o). So in this respect, as creatures, we have no power of our own; as we are entirely at the divine disposal in this world, and that which is to come; *for in him, i. e. God, we live, and move, and have our being* (p).

2ndly. Civil power or government, with the exercise

K 2

(d) Acts xvii. 24—26. (e) Eccl. iii. 1, 2. (f) Acts xvii. 26.

(g) 1 Sam. ii. 7. (h) Eccl. vii. 14.

(i) Jer. x. 23. Job xiv. 16. (k) Job v. 6. 1 Pet. i. 6.

(l) Job xiv. 5. (m) Job xiv. 14. (n) Eccl. iii. 2.

(o) Eccl. viii. 8. (p) Acts xvii. 28.

ercise of it; this also is of the Lord: *for by him kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth (q).* Therefore, says Paul, *let every soul be subject unto the higher powers, for there is no POWER but of God: and the POWERS that BE, are ordained of God (r).* So says Christ, when questioned by Pilate in the judgment hall, *Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him again with an air of self authority, Speakest thou not unto me? knowest thou not that I have POWER to crucify thee, and have POWER to release thee? Jesus answered, Thou couldest have NO POWER at all against me, except it were given thee from above (s).* Also hear St. James's address to free willers: *Go to now, ye that say, To-day, or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow: for what is your life? it is even a vapour that appeareth for a little time, and then vanisheth away: for that ye ought to say, IF THE LORD WILL, we shall live, and do this or that. But now you rejoice in your boastings of your own will and power; all such rejoicing is evil (t).* And if it be an evil, or sin, for any one in a natural or civil view, to boast of their own free will and power, and that he can, may, or will do so and so; how much greater must the abomination

(q) Prov. viii. 15, 16. (r) Rom. xiii. 1. (s) John xix. 9—11.

(t) James iv. 13—16.

mination be in the sight of God for dust and ashes, fallen creatures as men are, to boast of a natural power or free will in themselves to do good or evil, to be saved or not to be saved, just as they please? but such boasting, or glorying, is not good; for both natural and civil power, with the administration thereof, are from the Lord, as that great King of Babylon declared after his return from amongst the beast of the field: *And at the end of the days, I Nebuchadnezzar lift up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the MOST HIGH, and I praised and honoured him that liveth for EVER, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And ALL the inhabitants of the earth are reputed, i. e. accounted, as nothing: AND HE DOETH ACCORDING TO HIS WILL IN THE ARMIES of heaven, and amongst the inhabitants of the earth; and NONE can stay his hand, or say unto him, What doest thou (u)?—I come now,*

grdly. 'To treat of spiritual power.—By spiritual power, I don't mean a capacity for a formal attendance upon the external parts of religion, (or as some tell us, we ought to be found in the use of the means, in order to be saved,) as prayer, reading, or hearing the letter of the Word preached; a partaking of church ordinances, as baptism, or the Lord's supper; a school education for the ministry, with a legal strain of preaching, wherein is discovered more
zeal,

zeal, and heart attachment for the law, and the traditions of men, than for Christ and his truths. All this a man may be capacitated for, and yet be but a naturalist, a carnal man; and in heart an enemy to God, his truths, and method of salvation by unmerited grace, although his profession may be dressed up in some one evangelical name or other: *for the kingdom of God is not in word, but in power (w).*

But by spiritual power, I mean the power of the Holy Ghost, or Divine Spirit, upon the heart; a supernatural power, by which the subjects of it are made feelingly to know the truth, and how to discern betwixt truth and error; and to understand the true Shepherd's voice from the voice of strangers.

Now this supernatural, or divine POWER, in the fulness of it, is lodged in the person of Christ as God-Man: *for God giveth not the Spirit by measure unto him (x).* And all power is given unto me, says Jesus, *in heaven and in earth (y).* Hence he is said to be *the HEAD of all principality and power (z).* And it is Christ alone, who by his Spirit leadeth his people experimentally into all TRUTH (a). So that whatever spiritual power, to know or do the will of God, any are blest with, it is an instance of his peculiar and unmerited regard to them.

1st. Of spiritual power.—*All things, says Christ, are delivered unto me of my Father, and NO MAN KNOWETH the Son but the Father; neither KNOWETH*

(w) 1 Cor. iv. 20. (x) John iii. 34. (y) Mat. xxviii. 18.
(z) Col. ii. 10. (a) John xvi. 13, 14.

ETH ANY MAN *the Father, save the Son*; and he to whomsoever the Son will reveal him (b).

Unto you, says Christ to his disciples, *it is given to know the mysteries of the kingdom of God*; but to others in PARABLES; that seeing they might not see, and hearing they might NOT understand (c). So respecting faith, or a believing in Christ, it is the gift and work of God: *For by grace are ye saved through faith, and that NOT of yourselves: IT IS THE GIFT OF GOD; NOT OF WORKS, lest any man should BOAST; for we are HIS WORKMANSHIP, &c.* (d). *For NO MAN can come to me, says Jesus, (i. e. believe in me,) except the Father which hath sent me draw him (e).*

2ndly. *But the natural man RECEIVETH NOT the things of God, for they are FOOLISHNESS TO HIM; neether CAN HE KNOW THEM, because they are spiritually discerned. But he that is spiritual, judgeth (f) all things, yet he himself is judged of no man (g).*—Again,

3rdly. Christ says, *My sheep hear my voice, and I know them, and they follow me: and a stranger will they NOT follow, but will FLEE from him; for they know not the voice of strangers (h).* i. e. hirelings, or false teachers, who go about to turn them from the truths of God, either doctrinal or experimental (i), in telling them that they have a power, or free will of their own, if they will but make use of

(b) Mat. xi. 27. (c) Luke viii. 10. (d) Eph. ii. 8—10.

(e) John vi. 44. (f) Prov. xxvi. 29. (g) 1 Cor. ii. 14, 15.

(h) John x. 27, 5.

(i) Mat. xv. 8, 9.

of it; when they know and feel to the contrary, that of themselves they can do nothing (*k*); but through Christ which strengtheneth them, they can do all things (*l*): and their language is, *Not that we are sufficient of ourselves, TO THINK any thing as of ourselves; but our sufficiency is of God* (*m*), who enables them to exercise evangelical repentance toward God, and faith toward our Lord Jesus Christ (*n*); and pours out upon them a spirit of grace and supplication; without which they would ever remain destitute of a spiritual power, seeing none have it by nature: for what was Paul's feeling and experimental language, is the language of every sensible saved SINNER (*o*): *By the grace of God I am what I am* (*p*), and not my own works or worthiness, in whole or part; *for of him, and through him, and to him are all things: to whom be GLORY for ever. Amen* (*q*). All which duly considered, sufficiently proves that man hath no natural power, or free will of his own. For says the Prophet, *O Lord, I KNOW the way of man is not in himself: It is not in man that walketh, to direct his steps* (*r*). And this leads me, consequently, to produce some divine testimonies, That man cannot resist the Divine Spirit in his spiritual operations upon his heart, whenever he is pleased to work.

Now respecting spiritual operations, they are particularly confined to the elect, the mystical body of Christ,

(*k*) John xv. 5. (*l*) Phil. iv. 13. (*m*) 2 Cor. iii. 5.
 (*n*) Acts xx. 21. (*o*) 1 Tim. i. 15. (*p*) 1 Cor. xv. 10.
 (*q*) Rom. xi. 36. (*r*) Jer. x. 23.

Christ, called *the children of the promise*, who are counted for the seed (s) that shall certainly serve the Lord Christ; who in time are made the special partakers of it. And as for others, whatever heart-exercises they may feel of sin, legal terror, or dread of damnation, or from some secret motive or other, and so take up with a self seeking, or self-righteous profession, and afterwards fall away from it; these are not spiritual operations, or the work of the Divine Spirit: They are only the old man, in a qualm or fit; or an awakened conscience doing its office, in falling in with the sentence of the law, from a natural light or conviction within of its own desert, which sets him a working for life; because *the law worketh WRATH* (t): And it is in the law (not the gospel,) *the WRATH of God is revealed from heaven against ALL ungodliness, and unrighteousness of men* (u). Hence it is that this legal work upon the carnal mind has oftentimes produced some very extraordinary change upon a man; as from a dissolute, drinking, swearing, licentious manner of living, to a more sedate, recluse, and religious kind of life, after the form and letter of the law; so that conscience begins to be at peace, and all is quiet within; and the old man is almost overcome with self-adulation on account of his own power, and the purity of his own nature; and thinks nobody so holy and so zealous as himself; and he's sure to let every one know it, if they come within the sound of his trumpet

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pet

(s) Rom. ix. 8.

(t) Rom. iv. 15.

(u) Rom. i. 18.

pet (*w*); so that all he does plainly centres in self: and this has often been misunderstood by some, and falsely represented by others, for divine operations, or a work of grace upon the heart, when it is no such thing; for as it begins in self, so it ends in self; and therefore grace hath nothing at all to do with it (*x*). *For their webs shall not become garments, neither shall they cover themselves with their works* (*y*). Christ, says Paul, *is become of no effect unto you, WHOSOEVER OF YOU are justified by the law, or works of your own, in whole or part; ye are fallen from grace* (*z*). i. e. in the form, doctrine, or profession of it; but not from grace in the heart of God, or the Spirit's manifestations of it to their souls; because they were never the objects of the one, nor the subjects of the other. Hence appears the fatal mistake of those who affirm that grace is universally offered to ALL, if they will but accept of it; and that upon the improvement of it depends an eternity of happiness or misery.

That man cannot finally resist the Divine Spirit in his spiritual operations upon his heart, whenever he is pleased to work, I prove as follows:

1st. Because it is the absolute will of God to the contrary. Paul says of his brethren, *This is the WILL of God, even your sanctification* (*a*). And so it may be said of all the elect, who will sooner or later be under the Spirit's work and operation. *For all*

(*w*) Mat. vi. 2. (*x*) Rom. xi. 6. (*y*) Isa. lix. 6.
 (*z*) Gal. v. 4. (*a*) 1 Theff. iv. 3.

all that the Father giveth me, says Christ, (or hath given me by electing grace,) SHALL COME TO ME; and him that cometh to me, i. e. under the Spirit's drawings (b), or operations, I will in no wise cast out. Which, if the Holy Ghost could be finally resisted by those upon whom he spiritually operates, the will of God would be frustrated: which is utterly impossible, as Christ himself declares: For I came down, says he, from heaven, not to do mine own will, but the will of him that sent me. And this is the FATHER'S WILL which hath sent me, that of ALL which he hath given me I should lose nothing, but should raise it up again at the last day (c).

2ndly. From the work of redemption, finished the 33rd year of our Lord, being 1760 years ago, by Jesus Christ.

In the fifty-third chapter of the Prophecies of Isaiah, at the eighth, tenth, and eleventh verses, it is thus written of Christ: *He was cut off out of the land of the living: for the transgression of my people was HE STRICKEN. Yet it pleased the Lord to BRUISE him, he hath put him to GRIEF: When thou shalt make his SOUL an offering for sin, he shall see his SEED, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the TRAVAIL of his soul, and shall be satisfied.*

Now if the Spirit, in his spiritual operations, can finally be resisted by the subjects of it in any sense,

L 2

then

(b) Cant. i. 4.

(c) John vi. 37—39.

then this propheſy, as well as many others, become entirely abortive; for which there is no foundation in the Word of God; but quite the reverse, ſeeing that Chriſt, according to this propheſy, *was bruised, put to grief, and was cut off for the tranſgreſſion of God's people* (d). So that the promiſes therein contained, are continually fulfilled; as Chriſt does ſee his ſeed, and the travail of his ſoul, and is ſatiſfied; in that poor ſinners enjoy ſalvation through his name (e). *Be cauſe, when the Comforter is come, in his ſpiritual operations upon their hearts; whom, ſays Chriſt, I will ſend unto you from the Father, even the Spirit of truth, (not of error,) which proceedeth from the Father; he ſhall teſtify of me* (f). i. e. he teſtifies to that ſoul, the truth of what Chriſt has done for him, in fulfilling the law which he had broken, and bearing the curſe due to him on the account of it; in ſhedding his blood to ſatiſfy divine JUSTICE, as well as having wrought out a juſtifying righteouſneſs for him, and enables him to believe or conſide in it; and although a ſinner in himſelf, yet in this righteouſneſs (g) he ſtands, in a law ſenſe, compleat (h) in the ſight of God, as though he never had ſinned. *For he that believeth on the Son HATH everlaſting life* (i): And this is what I call divine operations, or what the Divine Spirit TESTIFIES of the Saviour to the ſoul. Hence he is led to renounce ſelf-will, and ſelf-righteouſneſs; to depend upon, *and rejoice in Chriſt, and have no confidence*

(d) Iſa. liii. 8.

(e) 1 Theſſ. v. 9.

(f) John xv. 26.

(g) Iſa. xlv. 25.

(h) Col. ii. 10.

(i) John iii. 36.

fidence at all in the flesh (k). And whoever really and experimentally knows this gospel truth, will never more boast of self-will, or self-righteousness. Therefore, man cannot finally resist the Divine Spirit in his spiritual operations upon his heart, as Christ declares, *As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.* And accordingly he did. *But ye believe not; because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and* THEY SHALL NEVER PERISH, which would certainly be the case, if they could finally resist the Spirit's work upon their hearts; which they will not be able to do: *neither shall any man pluck them out of Christ's hand (l).*

3rdly. From the absolute promises concerning the in-dwelling of the Divine Spirit in the hearts of those upon whom he is graciously pleased to work; which are the elect, as I before observed, to be the seed that shall serve the Lord Christ, or Jehovah-Jesus. The reason is, because he makes them such, being the children of the promise, or covenant, given to him before time began. *And the Redeemer shall come to zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord, or JEHOVAH, my Spirit that is upon thee, i. e. Christ, and my words which I have put in thy mouth (m),* SHALL NOT DEPART out of thy mouth,
nor

(k) Phil. iii. 3. (l) John x. 15, 26—28. (m) John xii. 44—50

nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever (n).—Again,

Christ says of his disciples, And I will pray the Father, and he shall give you another Comforter, that he may abide with YOU FOR EVER, even the Spirit of truth, whom the world, or reprobate, CANNOT receive (o), because it seeth him not, neither knoweth him; BUT YE know him, for he DWELLETH with you, and shall be in you (p).—Again,

Paul also, speaking of the church of God, says And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with fools? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, i. e. manifestatively, and they shall be my people. i. e. feelingly and experimentally (q).

Besides, how many of God's dear children, when under soul travail, being burthened with sin and temptations, have been seduced by the devil, and their own wicked hearts, to put an end to their own existence, and, as they then thought, to their present misery, either by drowning, halter, knife, or poison, &c. but grace, all-conquering grace, has appeared victorious; and Jehovah the Spirit in the promise (r), hath seasonably and wonderfully delivered them from it; so that it is utterly impossible
for

(*) Isa. lix. 20, 21. (o) 1 Cor. ii. 14. (p) John xiv. 15, 16.
(q) 2 Cor. vi. 15, 16. (r) Jer. xv. 16.

for a man finally to resist the Divine Spirit in his spiritual operations upon his heart, whenever he is pleased to work; because it is the will of God to the contrary, as he has revealed it in his Word (s); and in the positive declarations of his grace, made and provided for the subjects of it in that case, according to the tenour of the everlasting covenant. Read the clause: *Also I WILL make him my first-born, i. e. Christ, higher than the kings of the earth. My mercy will I keep for him for evermore: and my covenant shall stand fast with him. HIS SEED ALSO WILL I MAKE TO ENDURE FOR EVER: and his throne as the days of heaven (t).* So that man cannot resist the Divine Spirit, in his spiritual operations upon his heart, &c. Neither can he concur, i. e. help, assist, or move the Divine Spirit spiritually to work upon his heart.

1st. Because the new creature, or new man (u), is the work of spiritual creation; as the world, and man upon it, were that of natural creation; both being the sole and entire production of the infinite wisdom, and omnipotent power of God, Father, Son, and Holy Ghost: in which it was impossible for the creature man to concur, or co-operate with God in the effecting of it, seeing man was the last of all God's creation (w). Therefore, with some variation, to use Mr. BLATCHFORD's own phraseology, "As we cannot by dint of power, or skill, create

(s) Isa. xlv. 9—11.

(u) Eph. iv. 24.

(t) Psa. lxxxix. 27—29.

(w) Gen. i. 26.

“ create our bodies ; so neither can we convert our
 “ own souls : it must be done by the almighty power
 “ of God. p. 33. For as in God we live, and move,
 “ and have our natural being, so it is in him, and
 “ from him alone, that those who are made new
 “ creatures have a divine and spiritual life,” p. 34,
 given them : because “ the Spirit of God is the effi-
 “ cient—the principal cause of it.” p. 33. And
 from hence it might justly be inferred, that as we
 did not, nor could, concur or co-operate with God,
 to make or create us at first ; so by the same parity
 of arguing, it must be an undoubted matter of FACT,
 that none can concur, or co-operate with God, in
 effecting the new creature, or spiritual creation ; be-
 cause it is the work of God alone, and that accord-
 ing to his divine ordination ; *For, says Paul, we are*
HIS workmanship, not our own, created in Christ
Jesus unto good works, which God hath before OR-
DAINED that we should walk in them (x).

2ndly. Because the new birth (y), or spiritual
 creation, as well as salvation, originates from one
 and the self same fountain, even the good will and
 pleasure of God toward the peculiar objects of it.
 And it might with propriety be truly said to be ef-
 fected and continually maintained, *not by might, not*
by power of the creature man, but by MY SPIRIT,
 SAITH THE LORD OF HOSTS (z). So we read,
The race is not to the swift, nor the battle to the
strong

(x) Eph. ii. 10.

(y) John iii. 5.

(z) Zech. iv. 6.

strong (a). For by strength shall no man prevail (b). Because it is not of him that WILLETH, nor of him that RUNNETH, but of God that sheweth mercy (c). So that Mr. BLATCHFORD's pretended new creature cannot, nor is in any sense necessary, or in the least available, to concur or co-operate with God, in effecting the work of spiritual creation; as all, and every one of those that are born again, or made new creatures, are so made and born again according to the will of God, and not man. Hence it is recorded of them, Which were born, NOT OF BLOOD, i. e. by being of high birth or rank; NOR OF THE WILL OF THE FLESH, i. e. by a self-righteous, or self-seeking profession of religion; NOR OF THE WILL OF MAN, i. e. by being the children of believing parents, and so initiated into the covenant of grace (as some ignorantly term it) by sprinkling them in infancy; or as others assert, made members of Christ, children of God, and inheritors of the kingdom of heaven, by being signed in infancy with the sign of a cross; BUT OF GOD (d). For of his OWN WILL begat he us by the Word of Truth (e).—Not error, or false doctrine; but the Word of Truth.

So Paul to the church of Christ at Corinth says, For ye see your calling, brethren, HOW that not MANY wise men after the flesh, not many mighty, not many NOBLE are called. But God hath chosen the foolish
M *things*

(a) Eccl. ix. 11. (b) 1 Sam. ii. 9. (c) Rom. ix. 16.
 (d) John i. 13. (e) James i. 18.

things of the world to CONFOUND the wise: and God hath chosen the weak things of the world to CONFOUND the things which are mighty: and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence, i. e. upon the foundation of their own supposed power, or free will, or righteousness: that, according as it is written, he that glorieth, let him glory in the Lord (f). Therefore, upon Scripture authority I positively affirm, that man hath no natural power, or free will of his own to resist or concur with the strivings of God's Spirit in his gracious or spiritual operations upon his heart: Because the natural man, or man by nature, receiveth NOT the things of the Spirit of God: for they are FOOLISHNESS UNTO HIM; neither can he KNOW them, because they are spiritually discerned (g).

Thus have I disproved the necessity or availableness of Mr. BLATCHFORD's pretended New Creature, as it concurs or co-operates with God, in effecting the work of spiritual creation.

Now after all that Mr. BLATCHFORD has said in his so-much-admired arminian discourse, respecting the all-availableness of his new creature, with all that natural power or self-ability he represents him, p. 33, to be possessed with, so as "either to resist or concur with the strivings of God's Spirit upon his heart," just as he pleases, he by no means is consistent

(f) 1 Cor. i. 26—29, 31.

(g) 1 Cor. ii. 14.

sistent with himself; for with priestly reverence we are told, that "concurrence by no means implies ability," p. 33, which is certainly a palpable falsehood, and entirely a contradiction in terms, as "concurrence" does signify help, assistance, or the combination of many agents or circumstances agreeing, acting, or co-operating together by joint endeavours to promote the same end, as his own words plainly signify, seeing "a certain power in man to concur with the strivings of God's Spirit upon his heart," is by him peremptorily asserted. p. 33.—An entire contradiction in terms: for, first, A certain power in man "TO CONCUR with the striving of God's Spirit upon his heart," p. 33, is positively maintained; and yet, secondly, This aforesaid power of "concurrence" in man TO CONCUR with the Spirit's striving, p. 33, our learned teacher has the assurance to tell us that "it by no means implies ability." But can any thing be more false, inconsistent, or absurd than this is, That man should have a natural power or free will of his own to do or not to do, in a spiritual manner, as he pleases; and yet no ability or power, as the word signifies, so to act or do? Strange kind of language this for a professed calvinistic divine! For if "concurrence by no means implies ability," (which I have proved is false,) then, Sir, you should in justice have told us what it really did mean or imply and explained yourself without any mental reserve, and spoke the thing that you meant, and meant the thing that

you spoke, and not in your pulpit performance have acted the part of a double dealer, who says one thing and thinks another, as too often appears not only in the instance before us, but throughout the whole of your preachment, in delivering yourself in such an ambiguous, undeterminate way and manner, as to say, and unsay what before you had said, for and against the truth, in order to support the doctrines of free will under a calvinistic profession; but, Sir, this sufficiently betrays your unbelief of the foundation-principles of calvinism, in the divinity, spirituality, and power of them upon your heart; for had you really, and experimentally from your heart, BELIEVED the calvinistic doctrines*, you could not have acted so much against your own experience, or preached contrary to that FAITH, nor have made such a JUMBLE of it, or in the least attempted to incorporate it with such opposite principles, and depraved notions as those of free will in man—universal grace—universal redemption—justification by works, in whole or part, &c. as you have done. Thus, although you may be a nominal calvinist by profession, yet in heart, principle, and preaching, according to the subject-matter of your Sermon to the Association, in truth and reality you are an Arminian, or an advocate for the doctrines of free agency. On this account, you may with propriety be termed or called a spurious, or Bastard-Calvinist

* See the foundation-principles of Calvinism, stated page 4.

ist†, because you are not that in heart which you profess yourself to be, i. e. a real Calvinist. Go, says Solomon, *from the presence of a foolish man, when thou perceivest not in him the lips of knowledge. The wisdom of the prudent is to understand his way: but the folly of fools is DECEIT.* So a true witness, i. e. a gospel minister sent by Christ, *delivereth souls: but a deceitful witness speaketh lies (i)*, which is here particularly exemplified in Mr. BLATCHFORD; for, first, he dogmatically asserts a certain power in man to do that which is spiritually good, if he will, p. 33; which is absolutely false and anti-scriptural (k): and then, secondly, (lest some of his hearers should see through the deception, by perceiving him to be an arminian in a calvinistic cloak,) with equal positiveness he attempts, by a clandestine evasion, to stifle or conceal it, as though there was not such a POWER or free will in man as he just before had asserted, p. 33, in saying that “concurrency by no means implies ability.” p. 33.

And

† The term Bastard-Calvinist, may in general be applied to all who are nominal calvinists, or only so by external profession, and yet zealously preach and contend for arminianism, or free-will doctrines, so repugnant to the genuine doctrines of true calvinism. I have met with many of this sort of gentlemen in my short pilgrimage; and what they cannot support by Scripture and argument, they will by sophistry and guile; and then tell us, “That the difference between us and them is only in words”—That they believe the very same as we do, but take all possible care never to publish or preach it, like the pharisees of old, for THEY SAY AND DO NOT.

(i) Prov. xiv. 7, 8, 25.

(k) 1 Cor. ii. 14.

And what is this but an arminian juggle, a trick of priest-craft, a solemn mockery, and no better than telling lies in the name of God, or *uttering from the heart words of falshood* (l). How seasonable then, Sir, is Christ's admonition to his people in the present day of declension and error (m), wherein are so many trading preachers §, who for the sake of filthy

(l) Isa. lix. 13. (m) 1 Tim. iv. 1, 2.

§ That it is a trade with some, is a fact that cannot be denied, as little boys at the age of 16 or 17 years, or under, are sent to the academy for the term of four years, to be made ministers, or what is vulgarly called PARSONS—Three years they attend scholastic learning, sermon-making, pulpit-postures, &c. &c. &c.—the last year they are allowed publickly to read or preach where the master appoints—and at the end of the fourth year their time is out, and then they set up trade, as other mechanicks may when their apprenticeship is expired; consequently they are hired, or hire themselves, to serve a congregation at so much per annum. Besides, there are vails—as one pound, one, for a funeral sermon, if it be preached for a rich person; and ten shillings and six-pence, if it be for middling persons, as trade's-folk, &c. And if there are any rich folk belonging to the congregation, they are sure to be visited, and to have their suit and services attended to at all times—but as for the poor of the flock, they take but little or no notice of them, whether they are in want or not; live or die, it matters not with them, so as they have their pay. And how often does it turn out with such traders, after having been a while with a people, a larger benefice or salary appears in view, and the tradesman is gone—'Tis this that disgraces the religion of Jesus, and brings the ministry into contempt.

Now, says St. Paul to the church, *I beseech you, brethren, MARK THEM which cause divisions and offences contrary to the DOCTRINE which ye have learned, and AVOID them, for they that are SUCH serve not our Lord Jesus Christ, but their OWN belly; and by good words and fair speeches deceive the hearts of the simple.* Rom. xvi. 17, 18.

filthy lucre (*n*), or some private ends, profess one thing and preach another: *Beware*, i. e. to regard with caution, *who you hear* (*o*), and *what you hear* (*p*). *Beware*, says HE, *of false prophets which come to you in sheep's cloathing, but inwardly they are ravening wolves: Ye shall know them by their FRUITS* (*q*). i. e. the doctrines or principles they hold with, deliver, and contend for; because, whatever a man's principles are, that is the man, whether good or bad; and we may as well expect to gather such good nutritious fruits as grapes of thorns, or figs of thistles, as to hear soul-nourishing, establishing doctrine, or sound (*r*), wholesome divinity, from a man of free-will principles, or erroneous sentiments, let his sheep's cloathing, i. e. his profession be what it may, or apparently ever so evangelical, *for out of the ABUNDANCE OF THE HEART the mouth speaketh* (*s*). Because no external profession of religion in the world, even the purest as to the letter and FORM of it, can change a man's heart, or turn him from his natural principles, which is a striking proof of the insufficiency of all human learning, or human attempts, to fit or qualify carnal men for the gospel ministry by scholastic rules, or human inventions; for if a natural man, whose heart was never changed or turned from his natural principles by the Spirit of God, as we are all born arminians—Let such an one, I say, pass through all the

(*n*) 2 Pet. ii. 1—3. (*o*) Mat. xxiv. 4, 5. (*p*) Mark iv. 24.
 (*q*) Mat. vii. 15. (*r*) Tit. i. 9. (*s*) Mat. xii. 34.

the various branches of scholastic learning at the academy, in order to preach the gospel, and come forth under the most evangelical name, profession, or pretensions, as being "a calvinist," p. 3; "as an ambassador from on high; and a supporter and recommender of the doctrines of Jesus Christ," &c. p. 6; yet ARMINIANISM would be his theme; because it is impossible for him to go against his own mind, or act contrary to his natural principles; *for a corrupt tree cannot bring forth good fruit: neither can a good tree bring forth evil fruit (t).* And had Mr. BLATCHFORD'S new creature been, as he pretended, "wrought by the operations of the Spirit of God," p. 32, or in other words, one born again of God, he would not have produced the evil fruits of sin, as false doctrine, lying, and dissimulation—1st, In maintaining the soul-deceiving and destructive doctrine of free will.—2ndly, In saying that concurrence by no means implies ability.—And, 3rdly, In endeavouring to mask his arminian new creature in a calvinistic cloak or profession. *All unrighteousness is sin, says St. John, and we know that whosoever is born of God, sinneth not (u)* after this way and manner, because they are by the special and peculiar grace of God towards them, preserved from it (w).

However, in the concluding or winding up of his free-will sermon to the "Western Calvinistic Association," beside what I have already considered and

(t) Mat. vii. 18. (u) 1 John, v. 17, 18. (w) 2 Cor. iv. 1—5.

and refuted, Mr. BLATCHFORD enumerates in several instances more, the all-availableness or absolute necessity of his new creature: in short, "as it disposes
 " all the powers and faculties of our souls to serve
 " the Lord, p. 34. Prepares and disposes us for
 " heaven, p. 36. Sanctifies our natures, and in ALL
 " respects makes us proper objects to be partakers of
 " the inheritance of the saints in light." p. 38.

So according to this mode of reasoning, or system of MERIT, it is Mr. BLATCHFORD's free-will creature that, "in all respects, makes us proper objects
 " to be partakers of the inheritance of the saints in
 " light," and not God, Father, Son, or Holy Ghost.

Thus we see that the sovereign will of God, according to Mr. BLATCHFORD's doctrine, has but very little, or nothing at all to do with "making us
 " proper objects to be partakers of the inheritance
 " of the saints in light;" but it is entirely lodged in the will and power, p. 33, of fallen man; and if it please man, he may be saved; and if not, he will be damn'd: For speaking of sinners who live and die in their sins, and under the pains of eternal death, he says, "Christ who left the world of bliss,
 " and threw aside his robes of glory, and became
 " man—Christ who ON THEIR ACCOUNT was acquainted with sorrow, and yielded his sacred body
 " to be mangled, torn, and pierced—Christ who
 " drew not back even unto the death, but suffered
 " the pangs thereof, that they might NOT BE AC-
 " QUainted with the bitter pangs of eternal death

N

" —Christ

“—Christ who by his Spirit would have wrought
 “this great work in them, i. e. the new creature,
 “had they not resisted his influences, and despised
 “his grace.” p. 39.

Here, Gentlemen, we plainly see that the whole efficacy, or virtue, of the undertakings, sufferings and death of Christ, with the work of the Divine Spirit, is totally suspended upon the will of man for its success, or left to the option or choice of a fallen creature, to be either to his salvation or damnation, just as he pleases; because had these persons been of an easy pliable temper, so as to have concurred, or fallen in, and complied with the Spirit's influence and grace, or as some term it, “received the offers of grace, and proposals of peace,” then the whole of what Christ had done and suffered for them, would have been effectual or sufficient to their salvation, and so they might have been SAVED if they would, as well as others: but being of an obstinate, perverse, and inflexible temper, they “resisted the Spirit's influences and despised his grace,” or as some term it, rejected “the overtures, of mercy,” and so are damn'd, notwithstanding all that Christ and the Spirit did in order for their salvation, it being insufficient in itself to answer the end without their CONSENT, or something of their own to be added unto it. This is arminianism indeed*, or the

* By this it appears beyond a doubt, that Mr. BLATCHFORD's new-creature Sermon is, by no means at all deserving of the calvinistic name, as in fact it denies, a particular and unconditional

the anti-calvinistic doctrine of the day, altho' signed in the title-page with a calvinistic signature; *but,*

N 2

Sirs,

conditional election of persons in Christ before the foundation of the world—particular redemption—justification by the imputed righteousness of Christ alone—and the gracious and invincible operations of the Holy Ghost upon the hearts of the elect, which are the true calvinistic doctrines; and maintains the following corrupt and delusive tenets of arminianism and neonomianism:—That Christ died for all, i. e. equally and indiscriminately for every individual of mankind; for them that perish no less than for them that are saved; and not only by his death put them into a salvable state, but has also purchased, p. 35, certain blessings for them; as the favour of God—the pardon of sin—and the kingdom of heaven, or glory—which are now freely tendered, proposed, or universally offered (called the “offers of grace,” p. 30,) to their acceptance, upon the conditions of their repentance, faith, and holiness, to the peril of their everlasting salvation, or damnation, seeing any person may receive the aforesaid offers of grace if they will; so accordingly, if they receive them, then they'll be saved; if not, then they'll be damned; consequently, the regenerating power of the Holy Spirit is not invincible, but may, and oftentimes is, defeated by the superior power of man, he being possessed with a natural right or freedom of will to act as he pleases; as the mind of man is represented to a balance, or pair of scales, in equilibrium, i. e. being naturally endowed with an equality of powers, or motives, to act according to the decision of the will, p. 33, “whether it be good, or whether it be evil,” p. 9; so upon these principles, those who are saved, are saved on account of the good use they have made of their natural power and free will, in falling in with the overtures of mercy, and improving their day of grace; and those who are damned, are damned on account of the non-improvement of their natural power and free will, in slighting the offered mercy, and in abusing and overstanding their day of grace. This is natural religion and antichrist, because it denieth Jesus Christ to be the alone

Sirs, be not deceived, God will not be mocked, for whatsoever a man soweth that shall he also reap, for he that soweth to the flesh, i. e. such as preach, or believe fleshly and corrupt doctrines, that tend to nourish or promote a fleshly or selfish confidence (x) in our own power, holiness, and righteousness (y), shall of the flesh reap corruption, altho' their doctrines are stiled calvinistic. p. 3. But he that soweth to the Spirit, i. e. such as are enabled to preach or believe the pure, heavenly, and spiritual doctrines of the everlasting gospel, which ministerially in the hands of the Spirit, tend to lead poor lost sinners to a humble and entire dependence upon the Lord Jesus Christ alone, for strength, righteousness, life and salvation, to a self-renunciation of their own power,

lone SAVIOUR, 1 John, ii. 22, and establishes the sovereignty, or supremacy of man, in spiritual matters of life and death, time and eternity. *Whosoever transgresseth, and abideth NOT in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son.*

Now take notice, you are not to look to the preacher's profession, learning, or parts, but to the doctrine he delivers; for if there come any, i. e. whether churchman, presbyterian, independent, methodist, or baptist, unto you, and bring not this doctrine, i. e. the doctrine of Christ, or salvation by particular and unconditional grace, with full justification by the imputed righteousness of Christ alone, without works, receive him NOT into your house, neither bid him God speed, i. e. to wish him success, or approve of his false doctrine; for whoever does this, is a partaker of his evil deeds. 2 John, ix. 10, 11. For he that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord. Prov. xvii. 15.

(x) Phil. iii. 4, 5, &c.

(y) Luke xviii. 9, &c.

power, holiness, and righteousness, *shall of the Spirit reap life everlasting* (z), altho' they now may be stiled ANTINOMIANS; for, says Christ, *Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven* (a).

QUEST. But to whom does the Bible, IN ALL RESPECTS, attribute the meetness of those persons who are made partakers of the inheritance of the saints in light?

ANS. To the good will and pleasure of God the Father, God the Son, and God the Holy Ghost; and not to the creature, new or old, call it by what name you please, Sir.

1st. To God the Father—*Then shall the KING say unto them on his right hand; Come ye blessed* (b) *of my Father, inherit the KINGDOM prepared for YOU from the foundation of the world* (c). Also Christ says to his disciples, *Fear not little flock, it is your FATHER'S GOOD PLEASURE to give you the kingdom* (d). And St. Paul in his prayers, and thanksgivings for his brethren, in Christ, at Colosse, pray'd that they might be *strengthened with all might, according to God's glorious power, unto all patience and long-suffering, with joyfulness, giving thanks unto the FATHER WHICH HATH MADE US MEET TO BE PARTAKERS OF THE INHERITANCE OF THE SAINTS IN LIGHT* (e).

2ndly. To God the Son—*Husbands, love your wives,*

(z) Gal. vi. 7, 8.

(a) Mat. x. 32.

(b) Eph. i. 3.

(c) Mat. xxv. 34.

(d) Luke xii. 32.

(e) Col. i. 11, 12.

wives, even as Christ also loved the church, and gave himself for it; that he might cleanse it with the washing (not sprinkling,) of water, by the Word. That he might present it to himself, a glorious church, not having spot or wrinkle, or any such thing; not because they were holy, but that it should be holy and without blemish (*f*). Father, I will, says the exalted Saviour, that they also whom thou hast given ME, be with ME, where I am, that they may behold MY GLORY (*g*). And Jude also, the servant of Jesus Christ, says, Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour be glory, and majesty, dominion and power, both now and ever. Amen.

3rdly. To God the Holy Ghost—As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his SPIRIT (*i*). The same Apostle also, speaking of those persons at Ephesus who belonged to the election of grace, and accordingly in time were made the happy recipients of it, he says, In whom, i. e. Christ, ye also trusted after that ye heard the word of truth, (not error,) the gospel of your salvation: In whom also after that ye believed, ye were sealed with the HOLY SPIRIT of

(*f*) Eph. v. 25—27. (*g*) John xvii. 24. (*h*) Jude, v. 24, 25.
 (*i*) 1 Cor. ii. 9, 10.

of promise, which is THE EARNEST OF OUR INHERITANCE (k).

Thus these passages plainly prove that it is entirely owing to the good will and pleasure of God the Father, Son and Holy Ghost, that any are in all respects made meet to be partakers of the inheritance of the saints in light; and to God alone the Bible attributes it (*l*). Hence Paul, in his salutation to the church at Corinth says, *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen (m).*

So we see, it is not attributed to the creature, or any of his works (*n*); because it was God the Father, who before the foundation of the world, predestinated them unto it (*o*). Hence it is said to be *a kingdom prepared from the foundation of the world, and an inheritance in reserve (p), and a rest that remaineth to the people of God (q).* And it was in, and by God the Son, that they were then and there so predestinated to eternal glory (*r*), being chosen in him before the foundation of the world. *In whom also, says St. Paul, we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will (s).* So we read, that *Christ loved the Church, and gave himself for it, that he might cleanse it with the washing of water, by the Word, that he might present it to himself a glorious*

(*k*) Eph. i. 13, 14. (*l*) Isa. xliii. 21. (*m*) 2 Cor. xiii. 14.

(*n*) Eph. ii. 8, 9. (*o*) Eph. i. 5. (*p*) 1 Pet. i. 3—5.

(*q*) Heb. iv. 9. (*r*) Rom. ix. 23, 24. (*s*) Eph. i. 4, 11.

glorious Church. And there is not the least shadow of a doubt, but he will in every respect in his own time do it, and not suffer ONE of them to be lost (*t*), being both infinitely able and willing (*u*) to keep them from falling, i. e. finally; and at last personally to *present them* FAULTLESS before the presence of his glory with exceeding great joy. And it is God the Holy Ghost who in time gives them a feeling and experimental knowledge of it, and capacitates them for the enjoyment of such an exalted, spiritual, and glorified state as the heavenly inheritance is. Hence they are said to be sealed with that Holy Spirit of promise (*w*), which is the earnest or foretaste of their inheritance.

Thus according to the ability (*x*) God hath given me to fulfil his will in this respect, I have gone through with the refutation of Mr. BLATCHFORD'S sermon on the nature and necessity of his new creature in order to salvation; and have fairly proved by the Scriptures, that his fictitious new creature with his calvinistic, p. 3, label, (although he represents him to be of such a compleat, p. 12, finless, p. 14, 20, 24, holy, p. 21, and righteous nature in himself,) is by no means at all available, or in the least necessary as a qualification, or condition, in order to salvation, or eternal life, as all and every one of those who are saved, are saved according to the good will, purpose, and pleasure of God in, by, and through the Lord Jesus Christ alone (*y*), and not on account of

(*t*) John x. 27, 28. (*u*) John vi. 36, 37. (*w*) John xv. 26.
 (*x*) 1 Pet. iv. 10, 11, (*y*) Isa. xlv. 21—25.

of what they are in themselves, or according to their works, good or bad, before or after their conversion. Hence it is in time that they are made new creatures, believers, &c. but not as a qualification or condition to interest them in the favour of God, and the benefits of redemption, or in the least to secure their salvation, or to make them that in the sight of God which they were not before, until they were made holy, or believers; but as the blessed effects of God's love towards them (z), whereby they are personally brought to enjoy those spiritual blessings which were from eternity designed for them, and to lead them to give the whole glory of it to God, and his unmerited grace; as is clear in Paul's address to Timothy, *Be not thou, therefore, ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the Gospel according to the power of God, who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was GIVEN us in Christ Jesus before the world began; but IS NOW MADE MANIFEST by the appearing of our Saviour Jesus Christ, who HATH ABOLISHED DEATH, and hath brought life and immortality to light through the gospel (a).* So that the whole of what Mr. BLATCHFORD has asserted in the favour, support, and recommendation of the self-sufficiency, p. 33, and all-availableness of his new creature on the one hand, and the
O necessity

(z) Acts xiii. 48.

(a) 2 Tim. i. 8—10.

necessity of it to salvation on the other, is absolutely false and erroneous, being contrary to the revealed will of God in his holy Word (b). Thus under the specious and plausible appearances of a calvinistic profession, p. 3, and an insisting upon, or preaching up "the nature and necessity of the new creature," p. 1, "in order to salvation," p. 38, as a condition upon which salvation terminates †, creature power, p. 33, purity, p. 21, holiness, p. 24, and righteousness are zealously supported, recommended, and maintained

(b) Gal. i. 1—10.

† So variable and uncertain is this mode of conditional preaching, adopted by the STICKLERS for human power and merit, that some not only insist upon the necessity of the new creature as a condition or pre-requisite in order to salvation, or enjoying the favour of God here, and for ever hereafter; but there are others equally as urgent in insisting upon the necessity of faith—holiness—repentance—baptism—or a partaking of the Lord's-supper—and all in the same point of view, as being necessary to salvation. So that in part they have as many different SAVIOURS as they have subjects, and differ one from the other, seeing some one or more of the aforesaid qualifications, as repentance, faith, &c. is made the subject of their preaching, and importunately pressed by them as being essentially necessary for a person to be POSSESSED with, previous to their being in a state of grace and favour with God here, or can in the least hope to be eternally happy hereafter; for according to their account, "God does not love us with a love of delight, nor have we any interest in Christ—So no justification—no salvation till we do believe." But this is not the doctrine of Christ, *For they that be whole need not a physician; but they that are sick. Go ye, says Christ to the self-righteous pharisee, and learn what that meaneth, I will have mercy, and NOT sacrifice; for I am not come to call the righteous, but sinners to repentance.* Mat. ix. 12, 13.

maintained (c), to the great dishonour of God, and the rejecting of every gospel doctrine or truth in the Bible, by some of its pretended friends, who instead of preaching Christ and his righteousness as the sinner's only foundation and hope, for comfort here, and eternal happiness hereafter (d), and the entire necessity of the special and powerful operations of the Holy Ghost upon the heart, to enable a poor sinner to repent truly of his sins, to believe in Christ, and so to live and act in a spiritual manner, they are continually calling upon ALL, and exhorting of sinners dead in trespasses and sins, as such, to do it of themselves, at least in part, i. e. to repent of their sins, and to believe in Christ as a pre-requisite, in order to salvation, or else they will be damn'd, as though it was in the power of man to do it himself. And this is what some of our modern preachers term preaching the gospel—calvinistic doctrine, &c. which is so eagerly with fiery zeal, and heat of passion, contended for, supported, and maintained, under a calvinistic cloak and profession, by Mr. BLATCHFORD, and many others, or they would not have publickly thanked Mr. BLATCHFORD for his excellent sermon, or solicited the publication of it.

p. 3.

Thus have I endeavoured, in a plain homely way and manner, to unmask the arminian, or strip the free-will preacher of his calvinistic cloak or profession, to let the people of God see him in the light that

O 2

(c) Rom. x. 3.

(d) 1 Cor. iii. 11.

that God has represented him in his Holy Word, to beware of him; and also in the defence of the immortal doctrines of the everlasting gospel of Christ, which are so opposite and repugnant to the proud nature of fallen man, and so much cried down by our modern merit-mongers in the present day. To which I here subjoin

A LITERAL PORTRAIT
OF THE
CONDITIONAL, OR ARMINIAN PREACHER.

Behold, amidst the gazing crowd
The Arminian reads or bawls aloud;
His attitude appears quite grave,
Just like some philosophick sage;
How every nerve begins to swell
While on the POW'R OF MAN they dwell;
And every part in motion seem
While FREE WILL is the darling theme.
If on the Grace of God they speak,—
'Tis free for ALL: why don't you seek?
'Tis easy sure to be obtain'd;
ONLY BELIEVE, his favour's gain'd.

And when on UNION they insist,
How we are one with Jesus Christ,
'Tis FAITH they make the union-bond
By which the soul to Christ is join'd.

When on Redemption's work they dwell
How Christ has died to save from hell;

Yet

Yet after all these daubers say,
It is SUSPENDED ON OUR FAITH.

If Reconciling be their theme,
'TIS FAITH, they say, must break the beam,
Or else Redemption's glorious plan
Will be o'eturn'd by fallen man.
They do in part our works decry,
Yet say OUR † FAITH does justify;

And

† FAITH through the whole of this Portrait is to be taken as the creature's own act, at least in part, as the arminians assert, "That it is the duty of all men to believe," being a term or condition upon which the various blessings herein specified are entirely suspended; whereby it is thrown into a working-scheme, and the sinner put to hard labour, or a working for life; and the which he can never obtain, or expect an interest in, until of himself he does believe; and that will never be, because Faith is a fruit of the Spirit, and not the work of man. Also it is the work and gift of God, and cannot be attained or acquired by any power, labour, or skill of man. Hence Paul says, *Now to him that worketh is the reward NOT reckoned of grace, but of debt. But to him that worketh NOT, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.* Rom. iv. 4, 5. But remember, that it is not the habit or exercise of Faith that is counted to the true believer for righteousness; but the object of Faith, Christ and his righteousness; even as David describeth the blessedness of the man unto whom God imputeth righteousness without works, which is the righteousness of Christ that is imputed without works, because Christ took the nature, sins, and infirmities of his people upon him, and in a law sense really was a sinner, though not in himself, but as being in their stead in the sight of the law; and what he did and suffered was on their account, and is imputed to them, and they are compleatly righteous in him, because he did not die for saints or angels, or for persons of such and such qualifications, as being holy or believers, but for SINNERS; and therefore he is our justification as well as our righteousness, and not faith in the

And so upon this spider's wreath
Our Justification they do place.

So when Adoption's on their list,
They say that FAITH must needs go first :
Can a relation e'er subsist
Until we do believe in Christ?—

By this we see the great DEFECT
In making FAITH the creature-act,
As though proud man by his own skill
Could act a faith just when he will.

Thus do these school-boys reasonize,
The truth itself to carnalize :
No interest, say they, in Christ
Before we first have acted FAITH.—

To
the least. Hence it is written, *For when we were yet without strength, in due time Christ died for the ungodly.* Rom. v. 6. Also, it is he that *justifieth the ungodly.* Rom. iv. 5. and that saveth sinners. 1 Tim. i. 15.

OBJ. But some may make this reply : We don't mean by our insisting so much on the necessity of Faith, &c. to make it a condition of our salvation, or that it is in the power of any man of himself to believe.

ANS. Then when you speak of the necessity of Faith, &c. you should explain your meaning, and inform the people whose work it is; to whom it is given; and for what it is necessary. For to what end and purpose is the work of the ministry, or preaching, if you don't put persons and things in their proper places, without confounding and destroying the nature of both; for a minister, or preacher of any profession, who leaves people in suspense or darkness about spiritual things, or that advances any doctrine for a truth at one time, and then contradict or overturn it at another, or several times in the same sermon, is no ministry at all, although a man may have three, four, or five-score pounds a year for it—which in time will lead people to guess at what it is he means.

To sum the whole then, Mr. Preacher,
If man be such a mighty creature,
As by his FAITH t' effect such ends,
Then GRACE and CHRIST are useless things.

These, Sir, are the sure and certain effects, as well as destroying nature of the fleshly doctrines of universal grace, and free will, if possible to frustrate God's eternal love of complacency and delight in Christ to his people, and to overthrow the permanent work of their salvation by HIM, with the invincible and effectual operations of the Holy Ghost upon their hearts; also to repose the self-righteous in their sins, and carnal profession, under a vain opinion of their own supposed power, and inherent holiness, or goodness, supported by a zealous attachment to the law, and a lifeless round of external duties,—and to drive the self-convinced sinner, under apprehensions of divine wrath, to despondency, and despair, for finding himself such a helpless, sinful creature, destitute of any power of his own, or those inherent qualifications as that purity, or holiness of nature, which some speak of, previous to a person's being absolutely in a state of grace and favour with God, or can have any interest at all in Christ: In such circumstances as these, he must remain in a hopeless situation indeed! Thus poor souls, between righteous self and sinful self, dying under such exercises, and in such a state, must be for ever miserable to all eternity; these being the dreadful and
bitter

bitter fruits of all free-will doctrines, however pleasing at present to the carnal mind, *for the lips of a strange woman, which is significant of a false or free-will preacher, drop as an honey-comb, and her mouth is smother than oil: But her end is bitter as wormwood, sharp as a two-edged sword, her feet go go down to death, her steps take hold of hell (e).*

To conclude, I am sensible that this sort of plain dealing will raise the indignation of the carnal, self-righteous, and hypocritical professor of every denomination, into whose hands it might fall, to treat it with contempt, or load it with infamy, in stiling it "Antinomianism, doctrines that tend to licentiousness," &c. Not because it really is so, but because it strikes so much at the root of the fashionable errors of the day, and exposes priestly artifice in professing one thing and preaching another, *so that the craft is in danger (f).* But to the chosen, redeemed, and called of God, by his blessing and owning of it to their soul's advantage, it will afford them some spiritual food, and experimental knowledge, calculated to establish them in the faith of the gospel, and lead them to see the whole of their salvation in all it's parts, to be of sovereign grace, reigning through righteousness unto eternal life by Jesus Christ our Lord, *which in his TIMES he shall shew, who is the blessed and only Potentate, the King of Kings, and*

(e) Prov. v. 3—5.

(f) Acts xix. 24, &c.

and Lord of Lords, to whom be glory for ever,
and ever. Amen.

R. J.

BRIDPORT, Sunday morn, 9 o'clock,
February 10, 1793.

ERRATA.

Page 3, line 4, for wih, read with. P. 15, l. 14, for finers, read sinners. P. 16, l. 6, read, and who would be *considered* as gospel ministers. P. 24, l. 12, dele (*f*). P. 25, l. 28, read, with *an* everlasting love.—(*n*) for Jer. iii. 1, see Jer. xxxi. 3. P. 35, l. 15, for harken, read hearken. P. 36, l. 24, for unto, read unto—l. 25, read, they were *then and there* so predestinated. P. 37, (*t*) for Rom. ix. 3, see Rom. v. 19. P. 38, l. 2, for i. e. in Adam, in a law sense, and by nature in themselves, &c. read, i. e. BY NATURE. P. 39, l. 17, for divout, read devout. P. 43, (*w*) see Rom. v. 19, as well as 1 Cor. xv. 21, 22. P. 58, (*i*) 1 Cor. i. 30. P. 66, l. 6, for attonement, read atonement. P. 68, (*b*) for Rom. ix. 20, see Rom. ix. 27. P. 71. (*u*) instead of p. 6, see p. 59. prop. 5. P. 74, (*a*) for Rev. i. 8. see Isa. xlv. 9—11. P. 75. l. 3, for habitations, read habitations. P. 79, (*f*) for Prov. xxvi. 29, see Prov. xxix. 26. P. 96, (*w*) for 2 Cor. iv. i—5, see Gen. xx. 6.

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